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QUILEUTE TEXTS

By

MANUEL J. ANDRADE

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PREFACE

The last 44 texts of this collection were obtained by Dr. Leo J. Frachtenberg in the summer of 1915 and in the summer and fall of 1916. Text No. 26, recorded originally by Dr. Frachtenberg, was revised with the aid of one of my informants, who suggested various changes in the structure of several sentences and occasionally in the thought. The others were collected by myself in the summer of 1928 under the auspices of the Committee on Research in Native American Languages.

Dr. Frachtenberg's chief informant was Hallie George, a half-blood Quileute. A few of the myths and tales were given to him by Arthur Howeatle, a middle age member of the tribe. The first six of my texts were dictated by Jack Ward, a full-blood Quileute, 45 years old. The other 19 myths were told by Sei'xtis, an octogenarian Quileute who spoke no English. For the notes on these texts and for further elucidation of Dr. Frachtenberg's material I am indebted to Mr. Ward and to his brother Eli Ward, a younger member of the tribe.

In translating Dr. Frachtenberg's texts I have been guided by his own notes, by the explanations of my own informants, and by a general knowledge of the language acquired in the study of its grammatical structure. Though my analysis of Quileute phonetics differs from that of Dr. Frachtenberg, I have made very few changes in his texts. I have only rectified a few minor inconsistencies in his transcriptions, which would have been quite obvious to him if he had edited his own material.

Since the translation of the texts is designed mainly to serve linguistic interests, I have tried to make it as literal as clarity permits, frequently even at the expense of the English idiom.

The interlinear texts (pp. 1—23) are followed by free translations. The corresponding pages of text are indicated in parentheses in the translation. The remainder of the texts is accompanied by translations so arranged that each line of text corresponding to the translation can easily be found.

My thanks are due to Professor Franz Boas and to the other members of the Committee for the opportunity to obtain and publish the present material.

Manuel J. Andrade.

New York, Jan. 8. 1930.

PHONETIC KEY

A more extended treatment of Quileute phonology will appear in a future publication. The orthography employed in the first 26 texts is explained in the report of a special committee of the American Anthropological Association published in Volume 66, Number 6 of the Miscellaneous Collections of the Smithsonian Institution, 1916.

The symbols *b*, *p*, *w*, *d*, *t*, *y*, *l*, *s*, *h* stand for the sounds which they usually represent in phonetic transcriptions. All stops are aspirate.

q is a velar surd stop

x̣ a velar surd continuant

x midpalatal surd continuant

c continuant very similar to the English *sh*

l̥ voiceless lateral

ʔ glottal stop

. a period after a vowel represents a sudden cessation of the voice or a slight lengthening occasionally followed by a very weak glottal stop. A period between two consonants designates that they do not combine into an affricative.

q^u, x̣^u, k^u, s^u are labialized consonants.

tc is an affricative equivalent to the sound of the English *ch* in *child*

ts an affricative resulting from the combination of *t* and *s*

tl̥ affricative formed by combining the two simple sounds.

The sign of the glottal stop after a consonant or between the two elements of an affricative indicates the so-called glottalization of that sound, as *pʔ*, *tʔ*, *qʔ*, *tʃc*, *tʃs*, *tl̥*.

The vocalic symbols are as follows:

u a sound which varies between the quality of the vowels in the English words *fool* and *full*.

ʊ an extreme variety of the u-sound similar to the vowel in *full*, but with less labialization.

o similar to closed Italian *o*.

a stands for a series of nuances ranging from the sound of the French vowel in *pâte* to the vocalic element in the common American pronunciation of the word *cat*. In some positions an etymological a-sound resembles the English vowel in *but*.

ä represents a sound which occurs only in a few words. It is similar to the most prevalent American pronunciation of the word *man*, but, to use a familiar terminology, we would say that the Quileute sound is more open.

e designates a variety of nuances between the quality of the vowel in the English word *met* and that of *hit*.

ε has been used for an occasional extremely open *e*.

i sounds like the English vowel in *hit*.

ü is an etymological *i* labialized by phonetic contact.

Long duration is indicated thus: *u'*, *o'*, *a'*, *e'*, *i'*, *x'*, *t'*, *q'*, etc.

There are four kinds of accentual phenomena in Quileute: a stress accent, for which we use the acute accent mark after the accented vowel (*a'*, *e'*); a high-pitch accent indicated by the acute accent on the vowel (*á*, *é*); a low-pitch, for which the grave accent has been employed (*à*, *è*); and a composite high-falling tone designated by the circumflex accent (*â*, *ê*).

A few of the symbols used by Dr. Frachtenberg differ from the above. The correspondences are as follows:

Frachtenberg	Equivalents
p!, t!, k!, etc.	p', t', k', etc.
L, L!	tł, t'ł
x	x or x̄
ε	' glottal stop
ā, ē, ō, ū	a', e', o', u' (long vowels)

Dr. Frachtenberg uses a tilde on the vowel, thus: *ã*, *ẽ*, *õ* for all pitch accents regardless of the tone. In the majority of instances, however, this sign indicates the high-falling pitch.

1. What the Quileute do at present

lé·lila's yix hé·qat'eqwat poð·q ó· x̣e' ku.leyu't'q^u
Are doing the generation men it is at the Quileute place.

he't's tat x̣e' tsá·da'ts hé.ali'c x̣e' á·lita'' yix
When it is usually the autumn begin to go after the fish the

sa·t's hé.xat x̣e' é.la'qsi x̣wa'áu x̣e' lá'au
Chinook salmon and the silver-side salmon arrived the it is two

p'e.t'i't'.t'co'. he'q·tsot yo·tat hiyò·do' abe'x^u
month. It is due to it is a short time it ends because supposedly

hé· xwa' t'laxát.lax^u xwa' ho.kwa't' x̣eqó·tip
it is the supposed arrangement the White people close the door

xwa' a.lé·tal. héal dê·xa x^u qét'lala' xwa'
the fishing. It is so that whichever it is going up the river the

á·lita'' ó.qalek'i' xwa' ó·x^u tax^u tcî·xwa'lqwal.
fish reaches the whatever place whenever spawning.

iyí.catsi's tat x̣e' ta'·l·a abe'' tcasa' tat
Make variously it is usually the money because sometimes it is usually

tcikwá·tcayo'' xwa' á·lita'' tat tila.la'·qa.
it is high priced the fish it is usually it is bought.

xaya'sx̣ dâ·kił ka'xtipè·d·o xwa' t'laxa't.lax^u
Another time however door becomes open the supposed arrangement

xwa' ho.kwa't' x^u hé.alici' x̣e' qwá.wiya'.
the White people whoever be going after the steal-head salmon.

xaya'sx̣ xwa'áu x̣e' yacaba'l·qtiyaa't' qwá.la p'é·t'it'.t'co'o'c
Another time arrives the sealing season it is three month begin

yá.câ·bał. tsót'e lawáqtsis p'é·t'it'.t'co'o'c
in order to seal. Thus is the reason it is seven months begin

lá'bat tal·á'al x̣e' qe'taxík.sat. tsa'qo.tcáqlli
t is altogether to make money the every year. It is impossible

xwa' hét'skilt wa· p̄aqe't abe'' e·c
the whatever time it might be not be working because it is much

yix p̄aqe't.teiye't ó· x̣e' ku.le·yu't'q^u t'siqà'ti.
the work to be done it is at the Quileute place country.

1. WHAT THE QUILEUTE DO AT PRESENT

(p. 1). When autumn comes they begin to fish Chinook salmon and silver-side salmon, which lasts for two months. The season is over in such a short time because that is the law of the White people. They forbid fishing. They do so in order to make it possible for the fish to reach the spawning grounds. One makes much money (during this season), because the fish is usually sold at a high price.

Later, according to the law of the White people, the season to fish steel-head salmon begins. For two months steel-head salmon is fished. Then comes the sealing season, which lasts for three months. Thus it is that we can earn money only during seven months each year. But it is impossible to be idle, whatever be the season, because there is a great deal of work to keep us busy in the land of the Quileute.

2. How a canoe is made

itso'óse·x ^u	tax ^u	k'axê·yat.	qalo'k ^{ut} is	tat			
Thus one does	whenever	canoe making.	He does first	when usually			
qe't'la ^x	itca'x· ^u wa	t'lê·xa'	adâ·se xwa'	ha't'c			
goes up the river	going toward	there is a swamp	to search	the it is good			
há'ba·	a·lo'tq·a'lqa.	xwaa'ú	dâ·kil	ha't'cê·ya dâ·kil			
tree	designed for a river canoe.	Found thereupon	good tree	then			
téxwal	da·	xé'	hét'oa'sici'llit.	xwaa'ú xé'	hét'e-		
go home	fetching	the	who are going to help.	Found	the what it is		
tsi'llit	ha'bè·l.	hé't'si	tat	e·là·	ha'bè·l xé'		
to be made of	fell it.	When	it is usually	done	fell it the		
hét'e·tsi'llit	é·	yu'kil	tâ·we·	abe''	he'tkulic		
what it is to be made of	not	near	approach	because	become sick		
tat	het'si'd·o	xé'	libe·ta'aya'as	yix há'ba·	tsa'-		
it is usually	becomes done	by the	his power	the tree.	It is		
gotcáqli	keda's·î·li	xwa'	itso·'	abe''	hé·	xwa'	k'a'-
impossible	mistrust	the	it is so	because	it is	the	expert
xyatáqhti	t'a·'tca	abe''	é·	pawała'ksla·	tso'o't		
canoe maker	knows	because	not	any careless way	is so usually		

lehiláqhti. tcasa' tat xayá-ta'qotex taxa'u
human ability. Sometimes it is usually after next day he arrives

tcá'wa-c ke-da-we'tqayído. t'laḡà-l dâ-kiḡ xwa'
it is then begins the action planned. Measures thereupon the

betsa't-líx^u. hé.k'i'ta tat t'la'ḡa'à. ḡe'
how much will be supposedly. Using it is usually measuring the

tcita's yix tcii'tá.yalat kule'. ḡe' wî-lowa. dâ-kiḡ
it is both the arms it is called the one stretch. Since

qwa'le-l yix béts.k'ax^u ta'x^u xwa' a-lo'tq.
it is three the how formed supposedly whenever the river canoe.

o-s dâ-kiḡ xu'x^uwa' t'okò-l ḡe' ha'ba. hé.qati'
Does there then that one cut the tree. And also

watcè-l taḡa'lis hé-t'i'sis ḡe' t'a'la'à. hé. dâ-kiḡ xwa'
split he divides he uses the half. It is thereupon the

pé.laqwa' sê-k'il. abe' é. pa-waḡa'ksla xwa'
expert shapes the ends. Because not any common way the

kule'. k'axê-yat. abe' we-la ha't'c xwa'
it is called canoe making. Because it is only it is good the

ha't'cisê-qa a-lo'tq abe' heqo'lowa. ḡe' ya.ca-ba'l
well shaped canoe because it is designed for the in order to hunt seals

he'al ḡe' k'e'ladò.s. é. tsa'da' he'taqá'aci xwa'
going after the fur-seals. Not approaching becomes caught the

k'e'ladò.s tas bas.e'k'a yix a-lo'tq tsó-
fur-seal when one does it is badly shaped the river canoe. Thus it

t'e. é. pa-waḡákst'e'l xwa' kule'. ḡe'
is the reason not use any common material the it is called the

k'axiya'táqhti. laká. xwa' le'qhti o. ḡe' ku-
expert canoe maker. There are few the expert exist the Qui-

le'yut'. we'ltqwal ḡa xwa' kule'. ḡe' k'a'xiya-
leute. It is the only means indeed the it is called the expert

táqhti ó-til we-le'sli ḡe' bó.qwa'tso.
canoe maker has always the wealth.

ḡelék.li'd-do'li xwa' ó'e. ti'l kila. ḡa'sqali ó'e.
I forgot the it was at I already. I imagine it was at

kila xwa' sé-k'il. hiyò-do dâ-kiḡ sé-
already the shaping the ends. Being finished thereupon shaping

k'il hé·qati' k'apáts. tcá'wa'a'c dâ·kil si'k'i-
the ends also turns it over. And then thereupon shapes the

le·qwa' hé·qati' its xe' otco·do·qwat. hiyo's
ends thoroughly also makes the convex bottom. He finishes

xe' teiqáwa'xwat he'xat xe' otco·do·qwat. tcá'wa'a'c dâ·kil
the both ends and the bottom. Then thereupon

tcí'cáts. hé't'se· xwa' tá·laqwa'se· kila
turns it right side up. When the very long time ago already

hoq^uqwala'e tat tcaxó·lial tcesa' ayeku'x
used to burn it it was usual tried to empty it out or else it is said

tax^u e·ca·ta'ci é· tcaxóci'd·o'o. abe' yapo·t'al
whenever many days not became empty. Because it is difficult

xwa' kule' xe' ho'q^uqwal.
the it is called the burning.

wisxa'ekox^u é· ke·qá'aqwa'se xaba' hoqot'síd·o
It is said that once not very long ago all became accidentally

abe' tali t'ek'a·a's la téx^uwal s kupil'qtiya.
burned because still burning indeed went home an evening.

xwasà· dâ·kil s xaya't la ke'das xaba' tcido'-
Returned then an other day indeed mistrusted all become

d·o yix k'axéya'ta'et. ta'hc dâ·kil
embers the what had been canoe construction. After that then

hetkuta·lét·li abe' hetca'wà· tax^u lobil'i'd·o
was sick-hearted because it is similar whenever child becomes dead

tax^u e·là· lika'qlxal dâ·kil yix hé·qati' abe'
whenever it happens. It is otherwise however the present time because

ó·tisi'd·o xe' ho·kwa·t'e'lo paxe'tqóíwa· tsó·t'e·
become possessed the belong to Whites working tools. Thus the reason

wac hóq·wala tat po'tco'o't tat a·lo'tq·a'tsis
not becomes burning is usual carved is usual canoe construction

hé·qi'dta xe' hahe't'c xwatsí·ya·qoł. he't's dâ·kil
employing the variously good tools to hit wood. when thereupon

tat hiyo's xe' kól·oo't xaya'sx la k'a-
it is usual completed the inside again indeed it is turned

pa'ts yika' xâ·bi'l xe' o·tcó·do·qwat. pó·qo'-
bottom up it is adjusted retouched the convex bottom. Begins to

alic dâ·kil tat t'loquli't
get men thereupon it is usual in order to bring it out of the woods

abe'' sá·watoqu xe' qa·ba·'luwat xwa' oq'o't'-
because it is a distant place the woods the place of con-

sit tcasa' tat lawa'-mail tcá'tco'o't xe' k'wâ·ya.
struction sometimes it is usual two mile it is far the water.

hé·xat wa·'a'l lao'qikil tsó·t'e· qá·xayo't
And there are none roads thus it is the reason it is very much

yapo't·al xwa' kule'· xe' t'lo'quqal. tcilá·sxe'ksata'e
it is difficult the it is called the dragging out. Six years it was

hé't'se ti'l là·b t'layo'sxa t'lo'quqa·lít'sol.
when I I myself it was the last time helped to carry out of woods.

ó· xe' qet'la'as ha' tcalà·qu t'siqà·ti itca'q·wal xe'
Was at the upper part that Hoh river country doing likewise the

he'adá·adala' til. he't'sé· yilo'' tci'tci' lawa·'tác·i
discourse mine. When that time that one four days

t'loqwa'a·ta tci' a·lo'tq. ó·t'ala's xe'
continued to bring out of the woods that river canoe. It was from the

lawè·l xe' qaba·'luwat.
it is far into the woods.

he't's·as dâ·kil tas t'loqò·l
When he does then at a certain occasion bring out of woods

xaya's·xal là paqe'tdo. tca·wà·c heqi'tx xe'
again indeed begins to work. And then uses the

hahé't'c paqe·tqo'luwa. abe'' hé·yosítqayi't·do.
variously good tools. Because has become finishing time.

lowa'q lawa·sta·'atác labáts xe' he't'si·'it ya·tcawí·xa.
It exceeds twenty days altogether the when it was work was begun.

tcá'wa'a·c hiyo's xe' a·lo'tq.
It is then he finishes the river canoe.

2. HOW A CANOE IS MADE

(p. 2) This is the way a river canoe is generally made. First one goes up the river toward the swamps to look for a good tree, with

which to make the river canoe. Having found a good tree, he goes back home to look for the ones who are going to help him. They come to the tree from which it is to be made, and cut it down. After felling the tree that is to serve for such a purpose, they dare not come near it, because the power of the tree would make them sick. There is no doubt that it would, because the expert canoe-maker knows it, as one does not usually become a canoe-maker through common human ability. (p. 3) Sometimes he comes back two days after, and then he goes on with his work. He measures on the log the length of the canoe. In measuring he uses the extension of his arms, which is called "one stretch". A river canoe is supposed to be three "stretches" long. Then he cuts the log. He splits it in two halves, and uses one half.

It is then that the expert begins to shape the canoe. Because what we call river canoe making is not done unsystematically, since only a well shaped river canoe could serve our purpose, as we use it to hunt fur-seals. With a poorly shaped canoe we cannot approach the fur-seals to catch them. That is the reason why not everybody can become what we call an expert canoe-maker. There are few experts among the Quileute. It is only by means of their art that canoe-makers acquire their wealth. That is why they are always rich.

I forget where I left off (in my digression). I think I was talking about shaping the bow and the stern. Having finished shaping the bow and the stern, (p. 4) he turns it over upside down, shapes it more thoroughly, and gives the bottom its convex form. He finishes both ends and the outer part of the bottom. Then he turns it right side up. In the old times they used to hollow it out with fire. However, it is said that it took many days to excavate it. Because (the process) we call "burning it out" is very difficult.

They say that not very long ago one canoe burned up because one evening (the constructor) left it burning and went home. The next day, when he returned, he could not believe his own eyes: nothing but embers remained of what had been a canoe in construction. For some time after he was broken-hearted, as though he had lost a child.

Nowadays it is different, because we have acquired White people's tools. For this reason hollowing by fire is no longer used in river canoe construction; carving being the usual process, employing various good carpenter tools.

When the inside is complete, it is again turned bottom up, and the outer part of the bottom is perfected and retouched. (p. 5) Then he

usually gets men to bring it out of the woods, because the place where it is made is far in the woods — it is usually two miles from the water. And as there are no roads, the process we call "dragging it out" is very difficult.

Six years ago was the last time I myself helped to bring one out of the woods. It was in that section near the upper part of the Hoh river, and it was done as I have just explained. It took four days to bring that canoe out of the woods. So far in the woods it was!

Some time after he has brought it out from the woods, he starts to work on it again. It is then he uses several good tools, since it is reaching completion. More than twenty days have passed since he began to work. Finally the river canoe is finished.

3. How a fish-trap is made

tópa'a'tsis.	laeli'e	xwa'	t'lé-tisa'	hé.qo'lo
Making a fish-trap.	Begins to gather	the	poles	are intended
xwa'	tcateítt'so'qoł.	hé.qati'	tixè-l	
the	material to be driven in the bottom.	And so	one drives	
lato's.	xaba's	tcatei'tt'só.s.	hé.qati'	xwá.sa'qłtis
going across.	All are	driven into the bottom.	And also	place crosswise
xwa'	qet'łót.qe'it	hé.qo'łowa	xwa'	itsi'ł.a.
the	side facing up stream	it is intended	the	network.
			xaya'sx	Another time
its	xwa'	aé'u	its	xwa'
makes	the	platform	makes	the
			network	causes to stand
			and so	
hiyo's.	xá.bat'so'	xwa'	hé.et'e'eux	xwa'
finishes.	Everything	the	is being used in it	the
			fish-trap	
poóqolo'o't'owasqu.		hetcí.sqal		
is material belonging to our people.		They themselves accomplish		
ó-ti't.tsis	xwa'	té.qwa.	he't's	tat
making what they have	the	rope.	When	usually
			the	spring
ławáqati'yaa't	ó-til	xə'	t'o'pa'	tas
season	they have	the	fish-trap	when it does
			going up stream	
yix	qwa.'wiya.	tso't'e.	tcíqótqe.'ya'a't	
the	steal-head salmon.	Thus it is the reason	both sides of the trap	

yix tcitalasé.qo'lowa. hé.qo'lowa xwa' sat'ót'qe'yat
 the artifact for hauling. It is intended the side facing down stream

 tax^u qé't'lale xwa' qwá·wiya
 when whichever is going up stream the steal-head salmon

 hé.qo'lowa dâ·kil xwa' qet'lot'qe'yat xwa' p'^uxwá'.
 it is intended however the side facing up stream the drifting ones.

3. HOW A FISH-TRAP IS MADE

(p. 7) One begins by gathering the small poles which are to be driven in the bottom of the river. And then one drives them in the bottom across the stream. Then the ones which are intended for the net-work are placed across (the upright poles) on the side against the current. Sometimes the platform is made and then the net-work is completed and placed in its upright position, then the work is done.

All the material used in the fish-trap is prepared by our own people. They themselves make the ropes they have. It is usually in the spring that they put up the fish-trap, when the steal-head salmon is going up the stream. That is why the platform has two sides to haul up the fish (p. 8). The side facing down stream is to be used for the steal-head salmon going up stream, and the side fronting up stream for the ones returning from the spawning grounds.

4. Do not spoil the country

wá· a'x^u dók^ule't·a xe' ta·s t'siqà·ti. ta·d
 Not you be wasting the outside environs (or nature). My

 tcákułtis: kulés·wo·li xabà· ta·d tcákułtis abe'k^d xabà·
 friends: I call you all my friends because you all

 hákułtil al·à·b. xaba't'sít'co·li dâ·kil hakułtiláqa'lawo..
 befriend me. I wish in all occasions therefore befriend you.

 itca'qlıtc·til ka xe' itca'qlıtc·tila't'oq^u lub·á'
 Similarly have blood you the our similarly having blood we

poò.q. ót'ala's ka há.ax.a'l xe' ót'alás-it'o'q^u
Indians. Cause to come from you are breathing the our causing to come from

lub.á' poò.q há.ax.a'l. hé.qali't.a ka ada''adál^uwat
we Indians breathe. Worshipping you it is by means of speech

xwa' t'sixì-l á't'cit xwa' hé.qalít.a't'oq^u lub.á'a. wáx^u
the above chief the our worshipping ourselves. Not he (in-

dâ.kil likáq.la's-to''o xwa'
visible, unknown) therefore does differently concerning us the

t'sixì-l á't'cit tso'ót'oq^u poò.q. itcáq.las-tóxax^u la
above chief thus toward us Indians. Similarly to us indeed

xwa' tso'ótik ho.kwa't' itsò. sa'a xaba's-to
the thus toward you White people it is thus this it is all of us

k'ópqalo' abe'q^u welhé.da'. itca'q.lás.qa.'lo
we are loved because we have one father. In such a manner we ourselves

sa'a luwò. há't'cita.le.tili itca'q.lá.qala'v ki'ya'-
this bringing being good-hearted similarly concerning you in order

á.tilawo'cil xe' itca'q.paqe't.ik hé.q^u xo'ò. yix
to help you the way you work it is here right here the

t'siqà-ti yix ó't'oq^u t'ó-t'sa lub.á' poò.q.
environs the where we live being born we Indians.

tso'ót'e sa'a xaba' t'â-tca xe' t'sixà. xwa'
Thus it is the reason this all know the straight the

itca'qayí-la.kilt'oq^u kiyâ.xat tci'a-li
our manner of possible acting (how we may act) help each other take care of

xe' xá.ba't'so' ó.xo'o' yix ta.s t'siqà-ti yix hé.tca'wà.
the all things are here the outside environs the likewise

tax^u he.lókil xe' tcilqwa.t'oq^u hé.xat xwa' tcil-
whenever might belong the our children and the some

qwà.ax^u xwa' tcilqwà.t'oq^u. héq.t'so'o't-li xwáq.li
one's children the our children. It is the reason I do mention

xe' ta.s t'siqà-ti dê.xa' há't'c.tcià-li xe' há'ba.
the outside environs so that take good care of the trees.

itca'qt'lo'pa.si xe' itca'qt'ló.pa'a's
In such a manner cause to be green the manner in which they are green

hé.la xe' xa.ba't's. tci'a-li xe' k'é'e'a'. t'si'xa'á
continually the all times. Be careful with the fire. Make sure

so'oli tat e'la·xa'l xe tcá.eya'l. itsó· la
to extinguish it is usually abandon the camp. It is thus indeed

dâ·kil tax^u wa.si't'co·li s yókil wá.alici'
therefore whenever does not wish the might soon not exist

üxwa·'t'so' ó xe' qa'ba.huwa't qalé· xe' k'é·kil
animals existing the woods namely the elk

hawá.yi'cka hé.xat s xa·'bat'so' ó xe' qa'ba.huwa't.
deer and the all animals existing the woods.

itsó· la dâ·kil yix á·lita'' ó xe' k'wá.k'uya''.
It is thus indeed therefore the fish existing the waters.

wa xwa' hé.kilx^u é·ca ya'l·a'atá xe' t'latá.xut'so''
Do not the whoever he may be much destroy the trout

kwá.wiya' hé.xat xe' xá·ba'qli á·lita''. tce·kwa's yix
steal-head salmon and the all kinds fish. Big it is the

tá.le'tilas wisà· tsó·t til t'a·'tca xe' ta·d poð·q s
my heart glad because I know the my Indians the

tcí.al xe' xá·ba't'so' é·tsa·da pawa'a'ks t'cíqali'
take care of the all living things never any careless way kill

xe' á·lita'' ó xe' k'wâ·ya'' bétsqâ·qal la tat
the fish existing the water, take so much care indeed usually

xe' béts·poo't suwa·'tc abe'' hecê·ya'. itsó· la
the so much is needed to live because subsisting. It is thus indeed

dâ·kil itca'qtcé'al xe' xá·ba't'oq^u há'ba·
therefore in such manner take care of the all our trees

was·í.al hó.qwa'li.
do not try to do burn.

á·la ka dâ·kil yix ho'kwa·t' qáxayoo'taqwa'. é
Only you therefore the Whites overdo. Not

tcí'ali xe' ó·tik tik tcá.aya'' tsó·t'e
take care of the you have when you camping thus it is the reason

ka dâ'kil hó·yali'l hó.qwa'à· xe' é·c há'ba·.
you therefore it is often burning the many trees.

hétkuta'létx·lot'o'q^u yix xá·ba't'oq^u. wac ítso'o'
It is our sick-heartedness the all around us. Do not begin it is thus

xe' itcaq ha't'cá.is yix t'siqà·ti ó·t'oq^u t'o·'t'sa'
the such manner it is beautiful the environs where we live we were born

lub·á' poð·q he't'é tik wá.ali lá óqaleki' yix ho.k-
we Indians as it was you not yet indeed arrived the White

wa·t'. héq·t'so'o'tlo hé.adá'ada'l xē' itca'fi xā'x·e
people. We propose to make a speech the such a purpose now

buyu'kwa.qét·qal t'só'o s wá.alici't
dealing with this affair it is thus the it is beginning to be no more

yix xá·ba't'so' ó xē' t'siqà·ti. wá.ali'c
the all living things existing the environs. Begins to be no more

xwa' á·lita'' ó xē' qalé· é·ca. wá.ali'c xwa'
the fish existing the ocean it is much. Disappears the

á·lita'' é·ca ókił xē' k'wák'wiya''. wá.ali'c é·ca
fish it is much might exist the waters. Disappears it is many

ha't'ca há·ba. ó xē' xá·ba't'oq^u xē' t'siqà·ti abe'
are good trees existing the all around us the environs because

hé· yix ho'kwa·t' itsó· xē' há.la ti'l qá.xayo''otaqwá·
it is the White people is thus the said by me overdo

pawał.kskê·da lá·xule' tó·qo.wà· xwa' t'laxátila'-
acting in an indifferent manner insist against the some one's

yá·x^u xwa' t'laxa·tá.qwa·yo''.
arrangement the arrangement makers.

bé·tsas sa''a yix ha.lá.qalawo''t'cò·li ti'l xā'x·e.
So much this the wishing to communicate to you by me now.

lé.a'tsqal axo't xabà· xāxē'qtiya.
Greet you all this day.

4. DO NOT SPOIL THE COUNTRY

(p. 8) My friends:¹ I call you all my friends because you are all friendly to me. I wish, therefore, to be your friend always. You have blood just as we Indians have blood. (p. 9) You breathe the same air we breathe. You pray to the same chief above, whom we

1. This earnest speech addressed to all the Whites was spontaneously offered by my informant, Jack Ward, when he found out that the texts which he was dictating would be published.

ourselves worship. Therefore the chief above does not discriminate against us, Indians. He loves us as much as he may love you, White people, because we both have the same father. Thus we bring this message of good-will to you, wishing to be of service to you in whatever work you undertake in this land where we Indians were born and reared.

That is the reason we all should know the right way to act, helping each other to observe conservancy of the products of the land, as it belongs to our children as well as to our children's children. I refer to the products of the land, meaning that you should take good care of the trees. Keep them always as luxuriant as they are now. Be careful with fire. (p. 10) Make sure to extinguish it when leaving a camping ground. Otherwise, all the animals of the woods may disappear, such as elk, deer, and others.

This applies also to the fish found in the various waters. Let no one, whoever he may be, destroy too much trout, steal-head salmon, and all other kinds of fish. Proud and happy I am knowing that my people, the Indians, are moderate in the use of nature's supplies, never killing wantonly the fish in the waters, taking only just what they need for their own lives. Likewise we are careful with forests, and do not cause fires.

But you, White people, are wasteful. You are not mindful of what you do in your camps, and consequently, many trees are often destroyed by fires. It is heartbreaking to us Indians to see how the country around us has changed. The land where we were born (p. 11) and reared is no longer as beautiful as it was before you, Whites, came. The main purpose of this speech is (to bring to your attention the fact that) all the animals in the land are beginning to disappear. Much of the fish in the ocean is disappearing. Much of the fish in the waters is disappearing. Many of the good trees are disappearing all around us. It is because you, White people, are, as I have said, extravagant, acting wantonly, persisting in breaking the laws of the law-givers.

This is all I wish to tell you now. I greet you all today.

5. A potlatch speech

ada'adál·uwa't ha·yóq^uqwa.
Speech toward inviting.

lea'tsqál	axo'l	yix	át'cit	tcákulti's	xə'	ó.qale·ki'	tik
Greet	you	the	chief	friends	the	arrived	you

ó.xo'o' yix ótit'oq^u. qá.xayo'tlo wisa' xab'à. xe' bétst'o'q^u
are here the wepossess. We are very much glad all the asmany of us

ó.xo'o' xa'x.e. tsa'qotcáq.hika' hé.ła wa há't'caqalo'o
are here now. It is impossible for you it is ever not to be good to us

abe'q^u hé.ła tá.łatale' ha't'cá.xat lub.á'a
because we for ever since long time being good to each other all of us

ko.lè.yut' hé.xatq héka'a yix kwé.da.yi't' abe'x^u
Quileute and also it is you the Quinault because some one

hé.ła hétcawa.ta'e tax^u wá. ah's'id xwa'
for ever have been the same whenever not hostile to each other the

á't'cit tcówiyo'ya'ax^u xwa' tcé.q'o'la t'siqà.ti. hét.ca'-
chiefs of other times the your own land. We shall

wi'łlo dâ.kił xaxe'qtiya tá.x^u yikaqát'aya.tsi'd
make secure therefore to-day when it may be grasping hands with

yika.yawíł.tisi' xe' itcáq.ła't'oq^u
each other anew causing to start anew the such manner as we are

libè.ti hákułtisi'd. hé.xas xa'x.e itca'qlax^u
strong befriend each other. This is now in such manner any one

ha't'c hé.q^u xwa' ta.łít.lax^u yix á't'ci't.t'oq^u lub.a'a'
it is good it is within the any one's heart the our chiefs ourselves

lub.a'' lawá't'ci.yoli't. itsó.xas xa'x.e pe.łáq.li yix
we two tribes. Thus it is indeed now right the

lawá.qo'ol kiyá.axa't talá.owi'li itcá.wi'li xe' ha't'c
two peoples help each other in the future going toward the good

bu'yokoqét.qal. was dâ.kił tsa.da' xwa' ó.ti hiyó.si-
affair. Not therefore cannot be the possession might

ki'lx^u xwa' tcíqawi't.a.s xe' tá.le.tila' abe''
perhaps end the being in opposite direction the hearts because

hé.tcawà. tax^u tcíqawi't.a.s tí'it.ca.xa't hipá.do'al
it is similar whenever being in opposite direction tug-of-war to defeat

he.s á.łaxa't. bets ha't'c xwa' he.s talá.wi'li kiyá.axa't
they are your own. That much good the it is in future helpeach other

ciqu'à. hé.xat ha't'caqét.qal hétcawà. tax^u wá.lisi't
pulling and it is good affair it is just whenever like brothers

xe' xa.ba't's. é. lalaktí.disi' xe' tá.le.tila' yix witcí.yoli't
the all times. Not be contrary the heart the one tribe

abe' hé xwa' t'siqà·ti se'ya' xe' talé·tila's yix xabà·.
because it is the supernatural seeing the their hearts the all.

tsó·t'e· ada'adáluwa't xe' t'siqà·ti heqét·qal he'-
Thus the reason discoursing to the supernatural concerning what

steilá't'co·l ha't'ctá·le·tili' keya'ála't'co·l xe' t'siqà·ti xwa'
one wishes good hearts wishing to be helped the supernatural the

itcáq·wa'lakilt ó·ti'la xe' itsó·t'e·ki't
manner in which one might what he has the whatever means

ha't'cki't xe' xabà· poò·q. itsó·xas sa'a yix itcáq·las
might begood the all Indians. It is thus indeed this the how constantly

yix tále·tilat'oq^u lub·á' ko·lè·yut'. kúdase'k wa'kił xwa'
the our hearts we Quileute. It is wished it might not the

e'lá'aleki't tik xwa' betsé·ta tik ókił xo'ò· heó·tilo'o.
might happen you the so long as you may be here accompanying us.

wa axo'ł k'o'xwasqâ·lex^u boyúktca'q·la ó·titi'te
Not you hesitate at all in whatever manner whatever possession it be

xakiltik xwa' betsé·ta tik ókił xo'ò·. hé·tcawà·xas tax^u
you need the so long as you may be here. It is like as though

xabà· kaxtè·p yix ó·t'is yix xabà· poò·q ó·xo'o xaxe'qtiya.
all doors open the where live the 'all Indians are here to-day.

pá·wala'ks xwa' ókeki'ltik tik tewa'a't'co·li látcâ·li
It is indifferent the you might go you may wish to enter go ahead

té·wa' abe' tea'tcáq·ta itso'o' xe' xabà· poò·q xwa'
enter because being expected it is thus the all Indians the

betsé·ta tik ókił xa'x·e. itsó· ó·yax^u xwa' hétała't'oq^u
as long as you may be here. It is thus it used to be the our ancestors

póts·oqo'c xwa' xaba'c wa'ali'c ókił xo'o. há't'ca·-
became people the all became departed might be here. They used

ya'x^u xe' xabà· poò·q. wálo dâ·kił lika'qł·tisi't'co·li
to be good the all Indians. We do not therefore wish to change

xwa' itcáq·la'ex^u xwa' teiló·lo'e't'oq^u abe'q^u
the how it used to be the our departed fathers because we

síya.qa'a'kił xe' t'siqà·ti t'oq^u basí·lisi' xe' tále·tilat'oq^u
may be seen by the supernatural if we do evil in the our hearts

abe's·i' tsíxa'a' x^u itso'o' he'tca.watá tax^u
because it is right whichever being thus being just like whenever

laláq·ti'dis x̣e' tale'·tila's yix̣ xabà· pòð·q. hé't'sikil
causes contention the their hearts the all Indians. When it may be

tax^u itso'o' dâ·kil kilax^u itcáq·t'ot'sa'a'
whenever it is thus therefore may be some one how they will grow

xwa' tcif·qwa·t'oq^u tax^u síyaqalo'o aq^u itcáq·ayè·la
the our children whenever we be seen if we act in such manner

lub·a'·á. itsó·xas sa'a yix̣ itcá·qayi'lat'oq^u lub·á'
ourselves. Thus it is indeed this the our manner of acting we

ko.lè·yut' hé·qale'tak'¹ hé·ka'·a. wa·s t'letax^u likáqł·tisi'
Quileute it being toward you. It is not easy to change

x̣e' itca'qt'o·tsitc·lae'·t'oq^u lub·á' ko.lè·yut' xwa' tciló·-
the manner we have been brought up we Quileute the our

lo'it'oq^u. abex^u hépa·qe't he'yi s ha't'cákula'a
departed fathers. Because they worked that used to be a good name

yix̣ ó·t'oq^u t'siqà·ti abe'q^u é· k'opa't hékił lub·a'a'
the where we live land because we not like it may be us

ó·qa'a s likáq·łxa x̣a'x̣·e yix̣ he'adá'·adala't'oq^u.
our turn a change these things the what we are talking about.

itsó·xas sa'a yix̣ halá·qalawó·t'co·li't'oq^u. kudase'k ó·ki's·i
It is thus this the our wishing to tell you. Hoping placing

xwa' tále·tila'e'tetik x̣e' itcáq·hi x̣a'x̣·e boyu'-
the cause it to be in your hearts the such manner present affair

kwaqét·qal dê·xak'¹ luwó'oki't óse· xwa' tále·tila'tik tik
so that may carry therein the your hearts if

layá·q'wa xá·baqwa't x̣e' t'siqà·ti. hétca'wa·ta dâ·kil
you meet all future places the land. It is likewise therefore

tax^u wéle'sli bayá'as xwa' tále·tila'e'tetik tik
whenever always be cheerful the your causing in your hearts when

si'yac x̣e' xabá· pòð·q pa·wala'ks xwa' óki'ltik
you see the all Indians it matters not the where you may be

ba'q'uł·xa héxats pa·wala'ks xwa' hé't'seki'ltik wé·le·sla
gathered and also it matters not the whenever you always

há't'casi' xwa' tále·tila'e'tetik abe's wé·ł·a x̣a'x̣·e ha't'c
cause good the causing in your hearts because only this good

hé·lo' ɣe' xabà· ɣe' xá·bat's. bétsas sa'a yix halá.-
 it is we the all the all times. So much this the my
 t'co·litol. hé...
 wishing to say. That is it!

5. A POTLATCH SPEECH¹

(p. 12) Greetings to you, the chiefs², our friends, who have arrived here, at our possessions. (p. 13) We are very glad that so many of you are here now. It is fitting that you should be good to us, since for a long time we have been good to each other, we Quileute and you Quinault, because in the past the chiefs of your land have always been likewise; we have never been hostile to each other. Therefore we shall renew our solid friendship today and reaffirm it by grasping each other's hands once more. This is the will of the chiefs of both tribes. It is right, therefore, that henceforth the two peoples should contribute to each other's welfare. We should drive away from our hearts whatever grievances there may exist, for it would be as though you were contending against your own people. It is best that in future times we should help one another to bear our burdens, and, like good brothers, always contribute to one another's welfare. Let no one in our tribes harbor any thoughts of hostility, (p. 14) because the supernatural³

1. The informant, Jack Ward, thought he could remember the general tenor of some of the potlatch speeches that he had heard in his adolescence, before they were forbidden. I suspect, however, that the thought of the present text is very much influenced by the sermons delivered in the Shaker church at the reservation.

2. The word á't'cit (p. 12) means a person of rank or power, which is synonymous with rich man, as among other tribes of the Northwest. "Chief" is not a good translation, as it does not necessarily connote wealth, but even so, it evokes less irrelevant associations than nobleman, aristocrat, or others which we might chose from European words of rank.

3. We have no word as comprehensive as t'siqà·ti (p. 14). It means natural and supernatural environment. It may be used to refer to the specific land occupied by a tribe, or to the whole world known to them; it may mean weather, or supernatural world. In some instances we may render it by our word nature. Some of the Quileute at the present time are said to go to some high cliff on the shore, and facing the ocean, direct their prayers to the t'siqà·ti.

can look into the hearts of all of us. Hence, we should pray to the supernatural for wisdom, that we may be guided to promote the welfare of the Indians to the best of our ability. This is the constant thought in the minds of us, the Quileute.

It is our wish that nothing happen to you during all the time that you may chose to be in our company. Do not hesitate to avail yourselves of whatever you may need all the while you may be here. The doors of our homes are open to all the Indians who are here today. It matters not what may be the place you may wish to enter, all of you Indians are welcome all the time you may be here. Thus did all those who have lived here and are now gone, our ancestors, ever since they became human beings. They were good to all Indians. Therefore we do not wish to depart from the ways of our forefathers, because we might be seen by the supernatural, if we harbor evil in our hearts, and because it is right that we should act thus, (p. 15) otherwise strife is engendered in the hearts of all the Indians. If we should act in this manner at all times, we set a good example for our children, and mould their lives accordingly.

In this manner we Quileute shall act toward you. It would be hard for us Quileute to depart from the ways in which we have been brought up by our forefathers. They strove to give a good name to our home-land, and we do not wish to be the ones to change these traditions that have been handed to us.

This is what we wished to tell you. We hope that you will take these thoughts into your hearts and bear them with you to all parts of the land wherever you may go. Likewise, when in the company of other Indians, open your hearts to them, it matters not where you may be, and regardless of the occasion, be always kindhearted. This is the only right way for all of us to be at all times. This is all I wish to tell you. "That is it!"¹

6. Raven uses his son for bait

atláxed·o	bâ·yaq	x ^u	é·cas	píx·t'ada'x	xé'		
Became informed	Raven	that	had much	eagle	the		
pítsxiyo'.	hal	dâ·kil	bâ·yaq	t'łaxà·l	ó.ki	s	píx·t'ada'x
halibut.	Said	then	Raven:	“Prepare	to go	the	Eagle

1. This is a literal translation of the demonstrative which serves as a formative stem to build verb complexes with second position elements or

besé'ili. alací.t'qa'i'ldo'o e'là. xwa' itsó'ex^u
to visit." It had become his purpose to eat acting the one used to do

xwa' tála'ikila. kí.ta'x dâ·kił bâ·yaq. xwa'áu xe'
the long ago. Was going therefore Raven. Arrived the

ó·t'is píx·t'ada'x té·wà. hal píx·t'ada'x ki' yalô·lat
where lived Eagle entered. Said Eagle to the wife:

hé't'sis·wa ax^u sa' pítsxiyo'. abe' é·cas píx·t'ada'x
"Cook you that halibut." Because had much Eagle

xe' pítsxiyo'. tea'ás·lil bâ·yaq hé·qati' hé·litsi'ili'c.
of the halibut. It was cooked for Raven and indeed began to serve.

tsó. sa'a hé·lac xe' pítsxiyo' bâ·yaq. hiyò·do dâ·
Thus this began to eat the halibut Raven. Finished there-

kił. tsó. sa'a hal bâ·yaq ak'íst'ci'sta t'â·li xa'x·e
fore. Thus this, said Raven: "What bait Sir this here?"

hé't'sit hiyo·'do'o' á·la·x. hal dâ·kił píx·t'ada'x wá. tasá
when finished eating. Said then Eagle: "Not at all

sí·ya so'o hét'is xe' tsítskwa'a'. t'lá'ayi' ó. so'o'
see this here?" Meaning the his son. "Sitting being there

la q'áq'ás·take'til. hé.t'ci'stali sa'a. tsó. sa'a hiyò·do
indeed as spit out. The bait I used this one." Thus this finished

téxwal. lüwè·l xe' héli't'stake'tilya'a'k xeci' ki'
went home. Carried the what remained of his food being for the

yalô·lat. üxwa'qawó·ł·xats dâ·kił bâ·yaq ki' yalô·lat
wife. Communicated thereupon Raven to the wife

s é·cas píx·t'ada'x xe' pítsxiyo'. ó. so'o' t'la'ayi
that had much Eagle the halibut. Was there seated

xwa' tsítskwa'a'ya'a's bâ·yaq. hal dâ·kił bâ·yaq hé·
the his son Raven. Said then Raven: "He cer-

e'tas hâ·li te tlä·wakás·qobe'. he'teistá·aqa'tsa'
tainly is, you there, that excellent companion. Evidently served as bait

x^u hé·da'. tsó. sa'a hal dâ·kił yik likát't'so'o'os
to the father." It is thus this, said then the his consort

suffixes, or asserts a relation or quality, equivalent to some of the functions of our verb to be. Here it is an expression of approval. The person or persons of highest rank representing those who have been invited to the potlatch, utter this word from time to time when the speaker makes a pause.

bâ·yaq: há'abi.la'ali'tc tcâ·li tite. hal dâ·kił bâ·yaq
Raven: "You are being fooled, darling, you." Said then Raven:

wá.t'aq^u ha'l·a. hé·kula'' la q'áq'ás·take'til
"Do not continue saying. He appears indeed as though he had been

xwa' hé't'ci's·ta'aqa'a'i'tsa'. tsó· sa'a bâ·yaq
ejected the what evidently was used as bait." It is thus this, Raven

ki'tax qá·qal xe' á·a't'se·xat pá't'sili'l. hiyò·do
was going carrying the halibut lines in order to soak them. Finished

bô·tel yix á·a't'se·xat. p'é·t'e'd·o dâ·kił dekwa'ts·qal
moistening the halibut lines. It dawned thereupon prepared himself

bâ·yaq hóxwâ·lił. kê·xil t'łaxotcé's xe' tsítskwa'a''
Raven go on the ocean. Shook awakening the son

hé.t'ci'stalil·lit.
who is going to be bait.

hal dâ·kił píx·t'ada'x tsitsxís·wa·li'c s bâ·yaq: wá· ax^u
Said however Eagle instructing the Raven: "Not you

cé·qoli' tax^u qalókwa'sxa'läyo''. hé't'sax^u tite tax^u
pull whenever feel the first time. Whenever it be you should it be

wa·xí.yale'läyo'' tax^u q'we·li'l abe''x^u é·wala'ta
feel that it stops whenever pulls steadily it is because expected

la k'éta.t'ayabe'. tcá'wa'a'c cé·····qol.
indeed each hand is benefited. Then finally pull and pull."

hiyo's k'watè·l yilik·ats xe' tsítskwa'a' hét'ci'sta·-
Finished lay out the lines immersed the son intended to be

li'l. hé.ó.ta'la hiyo' k'waté·l kayátłt'ida'q^u xe'
bait. Just as soon as finished lay out lines leaned against the back the

hé·lot ó ayá·li'tslic: hé.alí'ili'tc xwa' tcitci-
canoe there began to mumble a song: "You will catch the biggest

kwá'aya''x^u xwa' pítsxiyo''.
there may be the halibut."

tsó· sa'a tsa·li'' bâ·yaq qá·qal xe' hé.k'e't·at á·a''t'se·xat
Thus this, got up Raven took the equipment halibut lines

té·cil t'sâ· wa'kalaxés·x xe' hé.k'e't·at. tsó· sa'a
pulled up just a little fixed attention the equipment. Thus this,

cé·ekwa'tse·läyo''. hal dâ·kił bâ·yaq ada'dał ki'
it felt as though it jerked. Said then Raven talking to the

yalô-lat: wálkuli laxwa'li céqoli' tax^u
 wife: "I am told I should not immediately pull whenever

qalókwa'sx hé't'si't-kuli' tax^u xaxéyas-xa'tc.
 first time. I am told when I should whenever he may do it again and again."

tsó. sa'a xaya'sxá'lāyo" cé-qwats. lawi'c-ileyúxa'x
 Thus this, he felt again jerked. "It surely feels as though

da. xaya'sx·a·lí'lāyoxa'x cé-qwats. tsó.
 there are two dear. It surely feels it does it again pulls." Thus

sa'a wá-xéyalí'lāyo". é.la'tetisi'íkuli' xa'x·e cé-qoli'.
 this, it felt as though it stopped. "I was told I must act now to pull."

cé...qo...l dâ-kił. tcá'awa'a'c bâ-yaq cé...qol t'siló'was.
 Pulled and pulled then. Then finally Raven pulled causing to go up.

betsé.t'saci't ceqwa'à. te-la's. lawé.lāyo'xax
 So much tired he was getting pulling it was heavy. "It surely feels like two,

da·kwed hal bâ-yaq ki' yalô-lat. tsó. sa'a
 darling," said Raven to the wife. Thus this,

qál·ats. k'we'sec qál·al yix hé.t'cistá.-
 bringing to the surface. Finally came to the surface the he who had

qa·yi'. t'cé...qa'. hoyá-so' la eláx·al bâ-yaq
 been used as bait. Dead! Just indeed let go Raven,

kátł'teda'qu hoyá-so' tála.tca'las ayá·la·ti'l
 leaned against back just continued for a long time weeping:

a·c xu'xu'xu'xu' xu'xu'xu'xu'. hal dâ-kił yik likà't'so:
 (imitation of weeping and sobbing). Said then the married woman:

ha'l·atil la s tlóxwa'näs ha'abíla'alite tcâ·li tite.
 "My saying indeed that, old man, you will be fooled dear, you."

hiyò·do kó·los xe' tsítskwa·yo' t'cé·qa'. hal dâ-kił bâ-yaq
 Finished embarked the son dead. Said then Raven

hét'set ké.ki'li: itcaxa'alo' tci' píx·t'ada'x. é·la'alo
 when he landed: "We shall go to that one Eagle. We shall act

tci' há·la't'łxa'ata'e't'oqu abe" hál·a'yi
 that thing our former words of arrangement because formerly

píx·t'ada'x xwaselé·ili tas t'cíqa' wá·sis
 said Eagle: "I will bring back when die are not caused to be

tálaki' tas t'cíqa'. sowá·witca'ali tas t'cíqa'. abe'
 for ever when die. I will resurrect when die." Because

há·la't'łaxa'a'ta'yi xa'x·e hé.ólaxa'ts píx't'ada'x.
previously discussed arrangement this here being together Eagle.

é. dâ·kił bâ·yaq heyásqali' hé't'sis ha·'la píx't'ada'x
Not thereupon Raven accepted when he did was saying Eagle:

suwa'·witca'at'co·li tas lo.be''. tsó·t'e· dâ·kił bâ·yaq
"I will resurrect when dead." Thus the reason then Raven

hal é·lat'còl la. suwátc.li'li xe' tsítskwa'ayo'.
said: "He is willing to act indeed I will resurrect the son."

hiyò·do qata' itca'q.t'łaxa'a· bâ·yaq hé'ol·xa't x^u
Ended however such an arrangement Raven together with that one

píx't'ada'x suwa·witcá.li't'col píx't'ada'x tas lo.be''
Eagle. Wished to resurrect repeatedly Eagle when die

yix poð·q. hal dâ·kił bâ·yaq wá·t'col suwa'·witcâ·li.
the people. Said thereupon Raven: "Do not wish to resurrect.

tsalaxákił·lo há·kuthi. hal dâ·kił píx't'ada'x heyás·qal
We shall be without food future." Said then Eagle refused

suwátc.wâ·li bâ·yaq xe' tsítskwa'ayo'os. hal píx't'ada'x:
resurrecting Raven the his son. Said Eagle:

wa·s tsalaxákiłlite x^u há·kuthi. tcá·we·la
"Not you might be without food in the future." In spite of that

tá·hil bâ·yaq suwá·tci't.li'ilít'col.
persisted Raven wishes he be resurrected.

6. RAVEN USES HIS SON FOR BAIT

(p. 17) Raven was informed that Eagle had a great deal of halibut. Says Raven: "Prepare to go to Eagle to call on him." (p. 18) He was going there to eat, as they used to do in the old times. So, Raven was on the way. He arrived at Eagle's home, and went in. Says Eagle to his wife: "Cook that halibut." For Eagle had much halibut. It was cooked for Raven and served to him. So, Raven began to eat halibut. Then when he finished, Raven said: "What bait did you use for this, Sir?" Whereupon Eagle said: "Can you not see it here?" He meant his son. "Here he is sitting, with evidence of having been ejected¹. That is the bait I used."

1. See footnote 2 on page 25.

Having finished he went home carrying the remainder of his food for his wife. He told his wife how much fish Eagle had. There was Raven's son sitting. Said Raven to him: "Eh, you there, you certainly have an excelent chum: evidently he has served his father as bait." Whereupon Raven's wife said: (p. 19) "You are being fooled, dear." Said Raven: "Stop saying (such things)! He had indeed the appearance of having been ejected by a fish, having undoubtedly served as bait." Having said this, Raven was on his way to soak the halibut lines.¹ He finished moistening the halibut lines.

At dawn Raven prepared himself to go out on the ocean. He shook his son to awaken him, who was going to be bait. Eagle had said when he instructed Raven: "Do not pull it out when you feel the first jerk. When you feel that it stops jerking and pulls steadily it is because he has fish in both hands. Then pull it out!"

Raven finished laying out the lines and put his son in the water to use him for bait. As soon as he finished laying out the lines, he rested his back against the stern-board of his ocean canoe, and there he began to mumble a song: "You will pick up the biggest halibut there is."

Then Raven stood up, took hold of the halibut lines and pulled up just a little, fixing his attention on them. Just then he felt repeated jerks. Says Raven to his wife: (p. 20) "I was told I should not pull it out at the first jerk; he said I should act when he might pull again." Just then, he felt that it was jerking. "It surely feels as though there are two caught, dear. I surely feel it jerking again." Just then it felt as though it had stopped. "I was told I must get busy pulling now."

Then he pulled and pulled. It was then that he pulled to bring it to the surface. He pulled so steadily that he was getting tired. It was heavy. "It surely feels like two (fish), dearie." Said Raven to his wife. Just then he was getting him near the surface. Finally the one who had been used for bait came to the surface. He was dead! Raven just let (the lines) go, and leaned against the stern of the canoe, and wept for a long time. Then his wife said to him: "Just as I told you, old man: You will be fooled, Sir." It was all over, so he placed his dead son in the canoe. When they landed, Raven said: "We shall go to Eagle. We shall carry out our previous agreement." Because Eagle had said: "Those who may die,

1. At that time some of the fishing lines were made of kelp.

will not be dead forever, I shall bring them back to life." (p. 21) This is what Eagle had proposed to do, once they were together. But Raven had not accepted such a plan when Eagle said he would bring back to life those who might die. Notwithstanding, Raven said: "Surely, he is willing; I will bring my son back to life." However, such an agreement between Raven and Eagle had come to an end. Eagle wished to bring back to life all the people who might die. But Raven said: "Do not wish to resurrect (any one). We may not have enough food in the future." That is why Eagle refused (now) to revive Raven's son, saying: "Do not do it: you might be in need of food in the future." In spite of that Raven persisted wishing to resurrect him.

1

7. Raven is fooled

atlá.ɣe'exa·li t'ló·xwa'nä's¹ xwa' é·caso'q^u hó·xwa'yi? taqá·
 hed xwa' é·caso'q^u? táqa·kil xu'x·wa' qwe·d. wê·sil keki''
 x^u á·lita''. kí'tax dá·kil bâ·yaq kwát·al x^u k'we·se· la é·casoqwa'.
 5 té·wà·' dá·kil. la ke·da's bétsela's ɣe' hé·soqwa's qwe·d. bá'k'il
 dá·kil bâ·yaq: ak'íst'ci'sta t'â·li qwe·d bétst'siqwá tsi''la? á· hal
 qwe·d ak'íst'ci'sta ta'x^uto? á·tca'à· hé.t'ci'sta'e til la. q'áq'·
 ástake·'tił t'siyó.q'wa'l ɣe' tsítskwa'a'. hal hé.t'ci'sta'yili' so''o.
 tsó· sa'a xwase'' bâ·yaq kô·lic la. teal la dek'wátsqa'l hó·xwa·li'l
 10 la tcâ·li x^u tâ·wił. e'lá· sa'a bá'k'il bâ·ya'qt' xwa' ó·tit'ci'stas
 qwe·d. e'lá· sa'a hal bâ·yaq ak'íst'cista táx^uto. ó tci'tci' la.
 q'áq'ás·take·'tił. tsítswaa''ate hé.t'ci'sta'ite tsi''la. itsó· ɣax^u
 tcâ·li hé.t'ci'sta xu'x·wa'. hé·. wa't·ak^u hál·a sa'a. si'yacəli.
 late q'áq'ástake·'tił ó tci'tci'. ha'abilá'ali'te tcâ·li' t'ló·xwa'näs.
 15 ta·'hil hâ·li ki'taxás·to ax^u. wás la dá·kil s pélaq p'é·t'e't'so'do'o
 hóx·wa'l. liwè·l ɣe' tsítskwa'a hé.t'ci'stalił. tsixí·si'litca xwa'
 itcáq·lasí·x^u xwa't'cista''? wá· táx^uto tsixi's·ta xu'x·wa' qwe·d.
 tsítsxi's^uwá·x^u xwa' itcáq·las·i' xwa' qwé·d·o't'sa xwa' hé.t'se·x^u
 xwa't'cista''. itsó· sa'a tsítsxi'swâ·lic: hé't's ax^u dá·kil tite
 20 wélsqa'l ciq^uwa'ts. é· wal ax^u tite q'we·li'l lák^usidas. itsó· sa'a
 pé·li'c yix tcoo'tsk'. ɣwa'á·u bâ·yaq ɣe' hóx·tal. yilê·kil ɣe'
 tsítskwa'a'' tci'k^u k'at'lásqwayo'o's. liyà· la dá·kil tsó'otsa'ts
 üxwa'qawó·l·xa'ts ki' yalô·lat wé·ldoxa'x kila'. tca'lisé'lix_n
 q'wé·lili. tcá'wa'a'ci tí·cili'. é· dá·kil tá·lici' tso'ótsala·si q'wé·lil.

1. This is the ancient pronunciation of this word. In the present form of speech all n-sounds have become d.

7. RAVEN IS FOOLED

"Do you know, old man, who was fishing halibut and caught many?" "Who is he, Madam¹, who caught many?" "Who could it be but Fish-duck? He came ashore with a load of fish."

So, Raven was on the way to find out if he had really caught so much fish. [5] He went into the house. He could not believe his own eyes — such a load of fish had Fish-duck caught! Then Raven asked: "What bait do you use, Sir, Fish-duck, to be able to catch so much?" Said Fish-duck: "Ah! What bait could it be? Right there is my bait," pointing at his son. "You can see for yourself he has been inside a fish.² There is the bait I used."

Thereupon, Raven returned hastily (to his home). No sooner had he arrived, (he said to his wife): "Madam, make ready to fish halibut [10] to-morrow." Then Raven's wife asked what bait had Fish-duck used. Said Raven: "What bait could it be? Right there it was, with evidence that he had been inside a fish. His son! That was the bait he used." "So, he was the bait, Sir? Beware!" "Do not say that. I saw him. There he was, with evidence that he had been inside a fish." "He may be fooling you, old man." [15] "Do not be timid, Madam. Let us go (ahead and try it)."

Early before daybreak they were fishing halibut. They took their son for a bait. "Did he tell you how he used his bait?" "Why, of course he showed me how." He showed him what he did when he used little Fish-duck for a bait. Thus he explained it to him: "When you have caught [20] only one, he jerks. Do not try to pull him out of the water till he pulls steadily." And so, Raven's boy learned how to do it.

Raven arrived at the place where he was going to fish halibut. He immersed his son, tying a big sinker to him. Soon the boy began to jerk repeatedly. He said to his wife: "He must have caught one already. I shall let it stay till it pulls steadily, then I shall pull it out."

However, it did not jerk very long before it pulled steadily.

1. It is difficult to translate the vocative pronouns *hed*, *tca*, *tcá·li*, *dá·li*, *pá·li*. They show various degrees of deference or cordiality, for which we have no pronominal or nominal equivalents. "Madam" implies more formality than *hed*, and *tcá·li* and *dá·li* are not as affectionate as "dear". "Sir" is an approximate equivalent of *pá·li*, as the latter is used only when addressing a person of higher rank.

2. The informant explained that when a small fish has been ejected from the stomach of a larger one, "the scales come off." As Fish-duck's son was too young to be covered with feathers like his father's, Raven was led to believe that it was due to the fact that he had been used as a bait.

25 tcá'wa'a'c cé'qo'l bâ·yaq lák^usida's. la ke·da's t'lé·texada'k·sa
 yix tsítskwa'a·yo' t'cê·qa'. wá· ta'li la hâ·las t'ló·xwa'näs
 ha'abí·la'alite tcâ·li. é· dâ·kił bâ·yaq axó·ci. la tcal ó·de·se'.
 hé·qati' té·x^uxwa'l. la tcal qa'tesè·l xē' tsítskwa'a·yo'.

1

8. Raven's son married Mole's daughter

tsó· sa'a. bâ·ya'qt'sa he.li'slódo k^u tsítskwa'ax^u pá·t'sawu'l.
 itsó· sa'a ki'tax'al ó·kił xē' tcícida'ks pá·t'sawu'l·a't'sa hé·olici'l
 la s bâ·ya'qt'sa. itcaxa'l tco... xwa' hite't'soo't ó· xwa' t'sí'k'a'à.
 5 tsá·dawil·xa'l dâ·kił qalo'quti's xwa'á· xē' ó·s yix he'é·la'a'l
 t'sá·t'sa'wa'ts. luwá·qa'o xē' ó·s yix he'é·la'a'l xwa'k'á'at'sa'l
 xē' k'wâ·ya. t'loqwa'at'co·l sé·yac s kó·xod dáp'tâ·yat s teitesida't
 há'ba ó· kuló·oqwa'l. hákuta'x yix há'ba yix ó·s yix kó·xod.
 hal dâ·kił pá·t'sawu'l·a't'sa hé·qale'tx s bâ·ya'qt'sa. lelaqó·se'li'l·lo
 10 sa'a. tsó· sa'a kól·os·a'l xē' há'ba. lá...tol . té·wâ· xē' itcá·lat
 xē' ó·t'is yix héda'yaa'ks yix pá·t'sawu'l·a't'sa. tsó· sa'a alitsí'ili'c
 hé·t'sí'slil s á·lita'. é· wa t'atca'a· bâ·ya'qt'sa s á·lita'a' yix
 he·t'sís·li'ilit wá·l la pá·t'sawu'l·a't'sa t'a·tea'. é· wa dâ·kił bâ·
 yaqt'sa á·la·ci' abe' xá·ba' xē' he't'sísli'ilit. é· t'átca'a' s á·lita'a'.
 15 é· t'átca'a' xwa' ó·ti's. t'ópa'a'l yix ó·s yix t'é·k'a'à. é· wa
 dâ·kił á·la·ci' bâ·ya'qt'sa ta·sk. yaló'watx dâ·kił bâ·ya'qt'sa
 itca'x xē' ó·s yix t'ó·pa' teit'át'si'c yilé...ki'l. tsó· sa'a t'sot'sáts·
 ili'l. cé...qol dâ·kił laké·das s q'walá'xwa'd·o hó'i xá'ak'o' k'é·idi'l.
 é· wa dâ·kił tciá·lici' q'ot'la'ts. xaya'sx la yilé·kil. é· tat tálici'
 20 t'su't'sátsili'l. cé...qol. é· lati' tciá·lici' abe' hó'i lati' k'é·edi'l.
 hiyò·do lá'luwa'tx. é· la á·laci' bâ·ya'qt'sa tsa't'es. hal dâ·kił
 bâ·ya'qt'sa ki' yalô·lat hé't'set é· wali': hó·yate da· k'é·edi'l
 tci' tsotsiáts·li'sta. hé·xax^u lati' hó·x·wa hé·alitite, hal dâ·kił yik
 likà·t'so': á·lita' xax^u la hó·x^uwa' yól·asa'x^u. hé·xax^u hé·aliti'te.

[25] Finally Raven pulled, and brought him to the surface. He could not believe his own eyes: his son was all distorted; he was dead.

"Did I not tell you, dear old man, that they were fooling you?" (his wife said). But Raven made no reply. He burst into tears. And so, they went home. He proceeded to bury his son.

8. RAVEN'S SON MARRIED MOLE'S DAUGHTER

Now then. Raven's son married Mole's daughter. So, they started out toward the home of young Mole's parents, accompanied, of course, by young Raven. They travelled far under the ground toward the place where the village was. Just before they reached there, they found first (some people) playing [5] the hoop game. Having passed that place they came to a stream of water. Upon reaching the bank of this river they saw an owl screeching, perched on the branch of a tree which was floating on the water. The tree on which the owl was, kept on approaching. Thereupon said young Mole to young Raven: "We are going to be taken across by that one." [10] And so, they were placed on the tree. They crossed. They entered the home of young Mole's father, to which they had betaken themselves. And so it was that they were served food, some fish having been cooked for them. Raven did not know at all that the thing which had been cooked for them was fish. Only young Mole knew that. So, young Raven did not eat it, as he was ignorant about the thing which had been cooked for him. He did not know it was fish. [15] He did not know what he had (before him).

There was a fish-trap where the village was located. As young Raven did not eat at all, he went out. So, he went toward the water in the direction in which the trap was, (and upon arriving) prepared the basket of the fish-trap and immersed it. Having done this the lines began to jerk. He pulled and was astonished to hear the sound of (pieces of) wood (knocking against each other), finding nothing but knots from trees. Not caring for that at all, he emptied them out. Again he immersed the basket. As before, it did not take long for the lines to begin to jerk. [20] He pulled. Once more he rejected (what he caught) for, as before, there was nothing but knots. He stopped fishing and went away from the river. Young Raven did not eat at all, as he had no food.

When he reached home, young Raven said to his wife: "What jerks the lines are only knots, dear." "That is precisely what you are trying to catch," his wife said. "That is indeed fish: that thing which you caught is blue-back salmon." "That cannot be," said young

- 25 wa'teti, hal dâ·kił bâ·ya'qt'sa, t'e'k'á·xatc. kuqwá·lec dâ·kił s
 kuló·oqwa'l qé·t'łala'·läyo' xe' k'wâ·ya. tcè·k^u yix k'wâ·ya. hal
 dâ·kił yik t'á·tca' likà·t'so' xe' kuló·oqwa'l xala'ákuxt'ca' q'apkux
 qwâ·t'la ó· xwa' loó·ot. kí'tax dâ·kił bâ·ya'qt'sa sát'aḥ. qaló·kwa'ú
 xwa'áu bâ·ya'qt'sa. xwa'áu s k'odó·kuya't xwasá·wat. hé·kola's
 30 hoyà·so'. ó· dâ·kił xu'x·wa bâ·ya'qt'sa sililí'qwat'si'c xe' lapí·-
 tci't·yaa's. xwase' dâ·kił bâ·ya'qt'sa itca'ḥ xe' ó·ks yik yalô·lat
 bá'qo·le' s sá·t'asa'l yix ó·t' xu'x·wa' yelá·atciyo·li't'. üxwa'qawól·
 ła dâ·kił bâ·ya'qt'sa wá·ala'x^u da· wé·late q'odó·q'uya't. hal dâ·kił
 yik likà·tso' hé·xax^u lati' hóx·wa. é· ła á·laci' bâ·ya'qt'sa xwa'
 35 bétse·e't ó·qalè·ki xu'x·wa. xaya'sḥ dâ·kił xayá·ta'c ta·sk lati'
 ókił xe' ó·tit tcitá·las·i'. tcitá·tsi'c yilé·ki·tat. é· tá·fici' yilé·kil
 tso'otsáts·le'läyo'. hé·qati' cé·qol tcá'wa'a'c tcobó·eola'ts. tcá·-
 wa'a'c yól·as. t'sixà·l s yól·as. hé·qati' otítcaqa'ts. hé't'si
 dâ·kił xu'x·wa t'łax·tale'tḥ bâ·ya'qt'sa. t'łax·tale'tḥ liwé'ili.
 40 é·laxali ki' yalô·lat. k'wésec laq'a' s awi'c liwè·l xe' yól·as.
 hákutà·...ḥ. tsó· sa'a ábe't'esil hé·t'set t'átcta'a'. é·ca ó·lic
 yix á·bil. qá·lawehi' dâ·kił xe' hakutla'yaa's xwałewé·tesi'l.
 ła tcállā qaqa' bâ·ya'qt'sa k'á'di'ya'a's xe' luwò·ot yól·as.
 adás·aa'tlil dâ·kił á·litca'tqa' qáqali'lial. xawa'c·a'à... dâ·kił
 45 bâ·ya'qt'sa xe' t'łátsto's yix yól·a's. kakádiya's qóqó·bô·si'l
 bó'boqo'łḥ. é·laxa' hákuta'...ḥ bâ·ya'qt'sa tsa·di' lákut'so·li'l.
 lákut'sol ókwał xax·e yix ko·le·yu't'q^u. qá·qal xe' wè·l t'ła'tsti
 tsiyíxsida's. xaya'sḥ dâ·kił yí·kal lawa'úwal. tsílawà·k. bas·ál
 bâ·ya'qt'sa abe' base'li't'sisa' hé't'sit t'caqé·la'c·i. xwa'qá'at'sa'l
 50 dâ·kił s k'wâ·ya hé tcalà·q^u. xaya'sḥ qá·qal s wè·l t'ła'tsti tsiyíx·-
 sida's xe' k'wâ·ya xaya'sḥ. yé·kal luwá·qa'ú s tcalà·q^u. tsó·
 sa'a xaya'sḥ xwa'qá'at'sal s k'wâ·ya k'wayí·t'so'x^uq^u. xaya'sḥ
 qá·qal s lá'au t'ła'tsti tsiyíx·sida's tsó't'e hóx·wa iyí·ca yól·as·a'e
 abe' lawé tsiyíxsida's·i xwa' t'ła'tsti. xaya'sḥ yé·kal luwá·qa'ú
 55 s k'wayí·t'so'x^uq^u xaya'sḥ xwa'áu s k'wâ·ya. hé·xa'ak'o kwé·da·-
 e'łq^u. tcá'awa'a'c ó· xu'x·wa' hós·ida'l ó·kis xu'x·wa' xwa' é·c

Raven, "it is wood." [25] Then they heard the whistling of a bird coming up stream. It was a big river. Thereupon said his wife, who understood the whistling: "They are dressing the carcass of a whale that has been washed ashore at the mouth of the river." Then young Raven went down stream. He was the first one to arrive. He came to the trunk of a tree which was lying on the beach. He thought at once that it was (the whale). [30] Right there young Raven began to rip off its bark. Then young Raven returned to the place where his wife was meeting the ghost dwellers of the village, who were coming down stream. Then young Raven informed his wife: "That is nothing, dear, but the trunk of a tree." Then his wife said: "That is indeed (what I told you)."

Still, young Raven had not had anything to eat since he arrived there. [35] The next day again he went out to the place where they fished with traps. He began to use the trap by immersing it as usual. He soon immersed it. Soon after he immersed it he felt the lines were jerking. He pulled it out, and now something was splashing about. Finally, a blue-back salmon. And it looked like it. It was then that young Raven made up his mind. He made up his mind to steal it and take it (to his own home). [40] He abandoned his wife. Immediately he went away at dusk carrying the blue-back salmon. He was on the way.

Then they followed him when they found out. Many were the ones who followed. When he completed half of his journey they overtook him. Immediately, young Raven took the fish he was carrying and hid it. They searched and struggled trying to take hold of the fish. [45] Then young Raven scraped the scales off the blue-back salmon with his finger nails. He hid them putting them in his nostrils and in his mouth. Having been left alone, young Raven went on, being almost out of the ground. He appeared on the surface of the ground, coming through here, at the country of the Quileute.

He took one scale and threw it into the river. Again, he continued walking along the beach. He was going southward. Young Raven looked ugly, because his appearance had been spoiled when they fell upon him. He reached a stream of water: [50] it was the Hoh river. Once more he took one scale and threw it into the water. He continued walking and passed by the land of the Hoh. And so, again he came upon a stream of water: the Qweets river. Once more he took two scales, throwing them into the water. For this reason there is very much blue-back salmon there, because he threw two scales.

Again, he continued walking, passing by [55] the Qweets river, again coming to a river. This is known as the Quinault river. Finally, at

57 t'la'tsti tsót' hós·ida'l xaba's ɣe' t'latsti. tsót'e dâ·kił xwa' kwéda·e'lq^u é·ca'l xwa' yól·a's. bétsi'l·as sa'a.

1

9. Raven kills Deer

hal dâ·kił bâ·yaq: yó·qwaks é· ayá·lata''a ksa' ke'é·tawa't? hal dâ·kił yik hawá·yi'cka: k'p'áloo'q^u·lo'ó.taki't'a'la¹ hâ·li ayá·lata'-
'ata'. hal dâ·kił bâ·yaq: sɣ· hétiyo'o ho x^u tcitá·baya'yi x^u teikú·t'-
5 łowa'ya'e. tsikt'sal dâ·kił yik hawá·yi'cka ɣe' hókut'satya'ak'ⁱ
t'sé.xot'sa'tiyak'ⁱ. hal dâ·kił bâ·yaq hé't'seks ki'taxálli: c··oq'-
ótsa'x^u² tciotca'á·· xwe'dilá'qwa'a't. hal bâ·yaq xaya'sɣ é· wa·
ax^utc háhák'i'li tax^u la hé·kił xwa' hé.tiyo'o'ltite tax^u t'labá·-
axala'tc. k'wé·s la dâ·kił hawá·yi'cka ki'tax ó.ki ɣe' xwédila'-
10 'qwa'a't k'wé·s la hal yik hawá·yi'cka: (singing) á·kidade·· xwa'
tcita·· bayaye' tsi'la. á·kidade·· xwa'tcako·· t'łowá·ya'e tsila'.

k'wé·s la dâ·kił bâ·yaq á·bil taxa'wà·· ɣe' ó·ks yik á·lata'à··.
ɣwa'áu dâ·kił bâ·yaq tsíł·ats koɣós ki' á·lata'á·ta'yi. halástis
há·· há·· yik ké·kixa't ó· xo'o'. kítax koɣól yik á·lata'á·ta'yi
15 kadá.k'ô·lil. té·x^uwal dâ·kił bâ·yaq é· wal ki' hélis·loo't. üxwa'-
qawól·xats ki' hélis·loo't: c·kwíd t'a·t'cótixwalita'tc tei'
yeyáp't'a'yala'e' til. hal dâ·kił yik wé·sa't'so'o'pat a·t'sí·t'â·li
tas yeyá·t'â·yal t'łoxwa'näs. c··walite ti tite t'ateá'a til yeyáp'-
t'â·yal. hó· ax^u kítaxás·to ax^u, hal ki' yalô·lat. taxá.wíł ɣe'
20 hé·ta'c·it. éx^utis qwape't, hal dâ·kił bâ·yaq: éx^utis laum·lin·.

kítá···ɣ hé·siba'c bâ·yaq ɣwa'áu ɣe' itcâ·lat yik qoxós·e'i't.
xá·lil. é wa ax^u q'abá'at'sala' hal bâ·yaq ki' yalô·lat. há·eł·xa'alo
ke xe·é·dat'sisi't·t'oq^u. hiyò·do xál·a'à· kól·os ɣe' hé·lot kítaxa'!

1. This is Deer's characteristic pronunciation for ásoq^uso'ot·akiłt'a'la.

2. Raven frequently prefixes a prolonged c-sound to the first word of his sentences. Occasionally the informant himself utters this sound when he is about to quote Raven's words. Thus, instead of saying hal bâ·yaq (said Raven) the narrator begins thus: c··hal bâ·yaq, and proceeds to quote Raven.

that place, he took a bath dropping there many [57] scales, because he washed off the scales. For this reason, therefore, at the Quinault river there is much blue-back salmon. So much for that.

9. RAVEN KILLS DEER

Said Raven: "Would it not be fitting for the one at the rear end of the house to weep a little?" Then Deer said: "Why should I, Sir, weep a little?" Then said Raven: "Have affection for the ones who have existed in the past, and those who will cease to exist in the distant future." [5] She put on her blanket, her outer garment. Then said Raven when she was ready to set forth: "Go to that place way yonder, at the very edge of the cliff." Said Raven again: "Do not look about you, if there be a cracking noise. It might be that those for whom you have affection are making the cracking noise." So, presently, Deer was on the way, going to the edge of the cliff. [10] Presently, Deer said (*singing*): "Alas for those of olden times, if there be such. Alas for those who will cease to exist in the future, if there be such."

Presently Raven followed, approaching the place where she was, the one who was weeping. Raven arrived, pushed her off, and the one who had been crying rolled down. He said while she was rolling down: "Ah, ah, the one who was announcing evil; there she is!" The one who had been crying was going on, rolling down, [15] sliding down.

Then Raven went home and came to his wife. Said he to his wife: "Something ran across my trapping outfit."¹ Then the woman said: "When did you, old man, ever try to trap?" "You never know when I do my trapping. All right, let us go," he said to his wife.

There they were on the way toward what was caught. [20] "Give me the knife," said Raven. "Give me the trap."² They went on and on, Raven with his consort, arriving at the place of their destination, where she had been pushed down the cliff.

They went on cutting (Deer's flesh). Said Raven to his wife: "Stop picking off pieces with your finger nails. We shall give a portion to our married daughter." He finished cutting and put it

1. This is the usual indirect way of announcing success in fishing or hunting. The direct statement is not made for fear that the prey may still escape.

2. The Quileute are in the habit of uttering phrases or full sentences in the languages of other tribes in a playful mood, when they feel happy. The language most frequently resorted to at present is Quinault. In the myths the Makah dialect occurs occasionally. These words are said here in Quinault.

k'wé·s·la itaxa'f ki' xe'édatsi'tyaa'k. kí'tax qâ·bè...l. c... kí't'la.s
 25 ax^u, hal ki' yalô·lat abe'tc·lá'alo. qaba'ám... k'wé·sec si·ya'c
 bâ·yaq. á·bi'tc·lilo', hal ki' yalô·lat. qaba'ám... kí·qa'a's ax^u
 t'látcat xála'yi'tc á·bi'tc·lilo'. e' wa ax^u háhák'i'ili kíqa'as ax^u.
 tsá·di·liwi'tsi'ili'llo é· wa ax^u háhák'i'li. tsoxótc·lilo', hal bâ·yaq.
 t'saqé·la hé·t'e·la bâ·yaq tsoxwé'·al yá'ali't'si's·laxa's ki' yalô·lat.
 30 kíqa'a's ax^u t'látcat xále'itc qá·bà· ax^u tat xaya'sx tsóx^ual yá'-
 lit'si's·laxa's. hal dâ·kił yik wé·sa't'so'o'pat yix la hé... tci' ha'é·tat-
 yaa's t'loxwa'näs. hal dâ·kił bâ·yaq c·m·m·m... hé·kita'á·qa·l'i
 da· xē' xáb·a tciyo'·lit. ki'qa'ás ax^u. qá·bał ax^u t'edé'ik'al é·
 wa ax^u háháqe'ili tite qá'ba't·litc. qá·ba'à... tsadá't'co·li'l
 35 c·t'edé'ik'al ax^u qá'bał ax^u, hal bâ·yaq hé't'set xwa't'co·li'li.
 hó ax^u t'edé'ik'al. k'we·s la t'edé'ik'al yik wé·sa't'so'o'pat qá'bał.
 ótsale'eyal bâ·yaq talà·k'í kíqa't'co·l. hé·lac xē' hé·sila'et: ó...
 la... xabá't'sili'l. xabá't'si'l xē' hé·sila'et. há·yał dâ·kił ki'
 hé·qale'e't: hákutax dē... é·laxa'ali. t'loko'' yik wé·sa't'so'o'pat.
 40 xwa'áu xē' hé·qa'lit s wá'·al bokwáteso''o yix hé·sila'et xabá't'sil
 bâ·yaq. hal dâ·kił bâ·yaq qá·q'lili xába' qáq'lili tci' hé·sila'e't'oq^u.
 tsaqé·la hé·la xabá't'sil.

1

10. Raven fools Crow

tsó· sa'a. kí'tax ká'ayo'' yalo'watx itca'x xē' qalé·. qá·tsal
 itca'x xē' t'lé·epo't. xwa'áu dâ·kił s á·lita'' tci'k'usa't's. báy·ui
 yik ká'ayo''. dâ·kił kól·os xē' á·lita'' xē' báy·ui, dâ·kił há'q'olisi'-
 5 ili't'co·l. hal (singing) tsé·layo's·ta kwäed á·li'o'. t'sá...sa'i'-
 kitsqalo·wä...

hal dâ·kił yik wał ká'ayo'' hét·tci wá·til hé·yo ó·lax. é wali'
 p'ô·lo't'fali' til ó·lax. xaya'sx la tat hal (singing) tsé·layo's·ta
 kwäed á·li'o'. héki'tsqala'swó·lis t'sá...sa'i'kitsqalo·wä... héki'-
 10 tsqala'swó·lis daq'ó...kits qalówä...

hal dâ·kił tcá'wa'a'c á·yitsa'' xu'x·wa'. hal dâ·kił ká'ayo''
 (singing) á·yitsa'' xu'x·wa', á·yitsa'' xu'x·wa', á·yitsa'' xu'x·wa',
 á·yitsa'' xu'x·wa'. héxate ti hé tci' hé·aliti'l til lé·x^uot xē' t'siqà·ti
 qá·tsal lüwè'i lüwè'i e'i... e'i... kapé...al kapé...al kap kap kap.

in the canoe, to start out presently, going to his married daughter. They were on the way paddling on and on. [25] Presently, Raven fixed his glance. "We are being pursued," said he to his wife. They kept paddling on and on. "Straight ahead with all your might; we are being pursued. Do not look back; straight ahead. We are being approached very closely. Do not look back. They are going to shoot arrows at us," said Raven. But instead of that, Raven kept on shooting arrows very close to his wife's ears. [30] "Straight ahead with all your might; paddle on," (he said) when again he would shoot an arrow close to her ear. Then the woman said: "These look very much like your arrows, old man." Whereupon said Raven: "Hum. I am imitated by all the other tribes. Keep on going. Get into the woods; jump. Do not look back, get into the woods." She paddled on, almost reaching the landing place. [35] "Jump, get into the woods," said Raven when they were approaching the landing place. "Come on, jump." Presently the woman jumped, going into the woods.

Raven stayed there very quietly for a good while with the bow of the canoe on land. He began to eat his load. There he was at it until he almost disposed of it. He disposed of the load. Then he yelled at her who had been his canoe companion. "Come! Eh! They have left me alone." The woman started back. [40] She reached her canoe companion, and every bit of the load was gone. Raven had disposed of it. Then Raven said: "It has been taken from me, all our load has been taken from me." But what had actually happened was that he had disposed of it.

10. RAVEN FOOLS CROW

Now then. Crow was going from inland, heading toward the ocean. She was in search of sea food, going toward a pile of brush. She found some fish: a big Chinook salmon. Crow had a basket. So, she put the fish in the basket, then she wanted to be helped to pack it. [5] She said (*singing*): "Push it up for me, Madam, sister. I will reward you with broken twigs."

Then said the other Crow: "That thing I seldom eat. When I eat it, it gives me a thin diarrhea." Once more she insisted saying: "Push it up for me, Madam, sister, I will reward you, I will reward you, I will reward you; [10] with the eyes I will reward you." Now she said at last that it was just the thing that pleased her. Said Crow (*singing*): "That is fine. That is fine. That is just what I have been after, hunting on the beach all around the country, luwè'i,¹ etc.

1. Nonsensical words used, according to my informant, "to complete the song."

- 15 k'wé·s la dâ·kił hakulé·sil ki' alo'yaak. lá'luwa'tx há'q'ò·l
 téxwá.t'sil. baq'ó·li dâ·kił s lá'v héxa'q'o bâ·yaq. xwa'ó·xwa'l
 dâ·kił xē' lá'v. hal dâ·kił bâ·yaq c··ak'isq'waye'lateid tá·o'pat?
 hal dâ·kił ká'ayo': tex·· t'sá·wi'l·as.¹ tcá dó··ta't'so'xas. c··hal
 dâ·kił bâ·yaq c··hók^u qatá xá·be hák'wa'aswó·l·li qatá. qá·qal
 20 dâ·kił bâ·yaq xē' hak'wá'ayaa'ks t'sa·wi'l. e·xútsuwa' kól·o'swa
 s k'a't'la. c··ho kí'tax hal tsaqé· la qáq·wa xē' hak'wá'ayo'ks.
 kí'tax yik ká'ayo'. té·wa' xē' ót'alat. tokò·l xē' hak'wá'ayaa'k.
 taxáu dâ·kił yaa'k teitcoo'tsk'a' yá.aks ká'ayo' t'lexò·l xē'
 hak'wá'ayo'yaa'ks. kitse' dâ·kił yaa'k teitcoo'tsk': (singing)
 25 k'at'lá··qwayalátiks ká'ade·· k'at'laqwayalátiks ká'ade··itsó·xas
 hal dâ·kił yik ká'ayo' é·· was t'sá·wi'l kił. taxáu dâ·kił yik ká'ayo'
 t'lexò·l. a·· hal dâ·kił: tex··hé··tcita'tc tei' qocós·o'. é·caké·di'
 ixú.tsi'teitate. hal dâ·kił ká'ayo' héqali'tx xē' teiłqwa'a't
 bat'sáudo' axo'l tc ts'i.la'a'e.tetik. kí'tax dâ·kił yaak teitcoo'tsk'
 30 bat'sáudo'o'l xwa'áu xē' ó.t'is bâ·yaq héq·li dâ·kił qwá·leli'l
 bâ·yaq. hal dâ·kił yaa'k teitcoo'tsk' bat'sáudo'o'l·lo. hal dâ·kił
 bâ·yaq c··he'é·la'a'l axo'l qatá talicít'as wa t'cá·li. kí'tax dâ·kił
 yaa'k teitcoo'tsk' hé'ela'ali'c. hé ó·ta dâ·kił as kí'tax yó·xwats
 bâ·yaq xē' qwála'a. hélac dâ·kił bâ·yaq xabá't'sil as wá··a'li·la
 35 yaa'k teitcoo'tsk'. héqati' dâ·kił yaa'k teitcoo'tsk' xwasa'··
 s xabá't'sil. kitsá dâ·kił bâ·yaq (singing) c··t'owá'qwa'litax^u
 qwátsla'à·yit'o·q^u t'owá'qwa'litax^u qwátsla'à·yit'o·q^u (repeats).
 té·xwal dâ·kił yaa'k teitcoo'tsk' é· wa·· álaci' abe's xabá't'sil
 bâ·yaq. é· wal dâ·kił üxwa'qawól·xats ki' katcyaa'k: hál·ate
 40 bâ·yaq x^u towá'ak'wal qwá·la'ayo'yaa'k.

1 11. Raven eats Goose's children

- tsó· sa'a hal bâ·yaq ki' ki'í·tawat qá·lawalat. hal bâ·yaq
 qwayásila'k'wal ax^u dâ·li tite ksa' ki'í·tawat'. t'sí.xa'aqa·lic.
 hal dâ·kił yik hóho'q^uwal tsabe'kq^ua·yo'oli tcâ·li. hé't'se·s
 5 kaki' teił·qwa'at. hal dâ·kił bâ·yaq hé'leti' là·b tei·a·li' békq^uayo'o'.

1. This is Crow's characteristic mannerism. She occasionally begins her sentences with the sounds tex·· just as Raven begins with c··, and Q'wäeti', the culture hero, prefixes sx·· to the first word of his emotional statements.

[15] Presently, therefore, her pack is adjusted by her sister. She went inland carrying the pack toward the house. Then, whom did they meet but Raven who was walking along.¹ The ones who were walking approached each other. Raven said: "What are you carrying, sister?" Said Crow: "It is a Chinook salmon, Sir. Something that spoils very easily." Said Raven: "Just let me see. I am only going to fix your pack." [20] Then Raven took the Chinook salmon she was carrying. He substituted a stone (for the salmon) placing it in (the basket). "All right, go!" he said no sooner he had taken away what she was carrying.

Crow went on. She went to the place where she had come from. She put down her pack. Crow's girls came to her. They examined her pack-basket. The girls then danced, (*singing thus while they danced*): [25] "Dear mother has been carrying stones. It is so." Then Crow said: "Indeed I have not." Then Crow approached and examined it. "Ah," she said then, "that was the big nosed fellow. One of his deeds. He substituted, as usually, (a worthless thing for a good one)."

Crow said then to her children: "Go, demand your share of food from your uncle." So the girls were on their way [30] to demand their share, and arrived at the place where Raven lived. They caught him at it as Raven was broiling (the Chinook salmon). Then the girls said: "We demand our share." Whereupon Raven said: "Just go play. It will not be ready for a good while." The girls went and began to play. As soon as they had gone, Raven took out (of the pot) what was being broiled. Then Raven began to eat; ate it all while the girls were not there. [35] And then when the girls returned all had been eaten. Then Raven danced and sang: "It evaporated, what we were broiling. It evaporated, what we were broiling."

The girls then went home, and did not eat, because Raven ate it all. Upon arriving they said to their mother: "Raven [40] said that his broiling evaporated."

11. RAVEN EATS GOOSE'S CHILDREN

Now then. Said Raven to the one who inhabited the rear of the room: "Go and dig for food along the beach, you Madam, who occupy the rear of the room. Go and get roots." Then Goose said: "There is no one to mother them, Sir." Meaning her children. [5] Whereupon said Raven: "I, indeed, am the one to take care of them and mother them." Then said Goose: "Then, why, surely Sir!"

1. More literally: They met then, walking along, none other than Raven.

k'wé·s ła kítax yik hóho'q^ual. a...st é· tálici' óde·se'' yix tcoo'tsk'.
 qá·qal dâ·kił bâ·yaq xē' tcoo'tsk' hó'oca'ts ła'ba't'etcé·se''al. hoc
 hoc hoc hal. tá·łil ła yik tcoo'tsk' odê·sa' hal dâ·kił bâ·yaq hoc
 hoc hoc t'obóoqwa't·swo'cli. hé· yix é· ła odê·s·i'li t'obó·oqwa'ts
 10 k'wé·sac hé·lac xabá't'sil xaba's xē' tcítcoo'tsk' abe'' ławé· hé'yi.
 é·wal yik hé·lé·la'e xē' tcítcoo'tsk' yik qwaselá'qwa'ata'e. hal
 dâ·kił bâ·yaq c·táalewe·tsî·lite ła as cáq'·ca'atc̣x. tsqé ła hé·
 ła xabá't'sil bâ·yaq hé·lac. alá·til yik hóho'q^ual hét'·yis ká'ki
 tcíl·qwa'a'it abe'' hé· ła hét·cî·yo'lit s bâ·yaq. bétsil·as sa'a.

1 12. Goose revenges herself upon Raven

tsó· sa'a. soqwéla'b·a bâ·yaq. hal dâ·kił bâ·yaq ké·yab ki'
 yalô·lat t'lex^uqwé·lab·xa'sto ax^u dâ·li. kítaxa'alo, hal dâ·kił
 yik likà·t'so'. tsékt'sal yik likà·t'so'. bekt'so.ot'a'sel xē' tcílqwa'at
 5 bâ·yaq é·c yix tcítcoo'tsk'. t'łáxta'leṭx dâ·kił yik keé·tawat
 hóho'q^ual to'qolé·kił xē' ítšlilii't xē' tcílqwa'a'it hét·t'e'lici s
 bâ·yaq. hé·ot·a dâ·kił s kítax bâ·yaq yik hóho'q^ual hayáósida's
 xē' tcílqwa'as bâ·yaq hóqò·l. dâ·kił sisa''wà· yix tcítcoo'tsk'
 hó·qwa'. kó·l·ol dâ·kił yix tcítcoo'tsk' xē' soqwé·la'b·ya'as.
 10 hal dâ·kił üxwá't'co'xax kwed héqale'ṭx ki' yalô·lat. c·kwed
 li's.liya'át'e'tco''oläyo''xax. kutsè·l xē' soqwélab·yaa'k bâ·yaq
 yóxwats q'ot'la'ts létcis xē' hét·t'co'o's. ła ké·das s hé· yix
 tcílqwa'a'et. alá·til dâ·kił bâ·yaq: (*singing*)

lis.liya'át'e·t'cóokula'sqale'tale'tsa... tsaqé·ta·li ła s hé· yix
 15 tcálpalqwa't·tcó·yis.

hal dâ·kił yik likà·t'so', xalè·l xē' tiyá·ło' t'atci's t'oqo'sil
 tsoo's é·cakéda'a'qłti yix tiya·ło'. té·xwal dâ·kił ła ké·das s
 wá·al yix tcílqwa'a'it yix béktso'ota'se'it. bák'e'ta dâ·kił yik
 hóho'q^ual xwa' ó·s yix tcítcoo'tsk'. hal dâ·kił yik hóhoq^ual: é·
 20 t'atca'à. tsaqé· ła hé· ła hayá·osida's toqò·l xē' é·la·qa'et s
 bâ·yaq. bétsil·as sa'a.

Then Goose dressed up in her blanket. It is Raven who will mother them. Presently Goose was on the way. And so, in a short time the baby cried. Raven took it then, and rocked it and sang to it, trying to put it to sleep. He would say: "*Hoc, hoc, hoc*". The baby cried for a long time. Then said Raven: "*Hoc, hoc*, I will chew you up! Here you are still crying!" [10] (And) actually he chewed them up; he ate them; he ate both children, for there were two.

Then returned the owner of the children, the one who had been digging roots. Then said Raven: "Very soon after you had left they cried [themselves] to death." However, what had really happened was that Raven had eaten them all. Then Goose cried on account of the children, and she lived under the same roof as Raven. So much for that.

12. GOOSE REVENGES HERSELF UPON RAVEN

Now then. Raven had a creek trap. Said Raven to his wife: "Come along with me, let us take a look at the trap, Madam." "We will go," said the wife. The wife dressed up. Raven left his children home; [5] many were the children (he had). Then the one who lived in the rear of the room made a resolution; Goose was going to retaliate for what had been done by Raven to her children. Just as soon as Raven went (away) Goose threw Raven's children into the water (and) let them drift. So, the children floated there ahead (of Raven). Then the children went in Raven's trap. Then Raven arrived at his trap. [10] He said then: "There seems to be something inside, Lady," addressing his wife. "Lady, they must be land-otters."

Raven took his trap away, put it on land, spilled it out, unloading what it contained. He could not believe (his eyes) that those were his children. Then Raven cried (*singing*): "I thought I had a load of land-otters, (but) instead they are my [15] beloved children."

Then spoke the wife. She was angry at her husband, knowing that thus they retaliated for the evil that her husband was in the habit of doing. They went home then disbelieving still that the children who had been left behind were all gone. Then Goose was asked where were the children. Said Goose: "I do not know." [20] However, she had really thrown them into the water in retaliation for what Raven had done. So much for that.

13. Raven visits Hair-seal

22 tsó· sa'a. ó·k bâ·yaq s há't'al bese'. té·wa bâ·yaq xe' ót'is
há't'al. ké·dit qóxwal. t'ek'è·l xe' k'íya'ayaa'k há't'al. hal
dâ·kil há't'al xe' o'litsi'cíl·it hal ki' yalô·lat. qá·qal yix há't'al
25 xe' xálilyaa'k. tsó· sa'a k'wék.k'wa'yik ki' yalô·lat há't'al hé·ali·
ci'l xe' tsiyá·xwa'. hé·letsici'l s bâ·yaq pét'sa'tsil. üxwáqale's xe'
t'siyá·xwa' abe' duyó·oxwal yix tsiyá·xwa' hé't'seks k'wek.k'-
waye·tsi'ili yik há't'al. ó· la bâ·yaq píya·qa'. k'wé·s la álitsi'-
ilic bâ·yaq pít'sac·kula'sil xe' tsiyá·xwa'. hiyò·do bâ·yaq, hiyò·do
30 á·lax. téx^uwal bâ·yaq üxwa'qawó·t la hé't'set é·wa'li üxwa'-
qawó·t·as ki' yalô·lat.

tsó· sa'a. té·wa dâ·kil há't'al xe' ó·t'is bâ·yaq besá'· álaci'lil.
hal dâ·kil bâ·yaq é·la's·to ax^u tei' é·la'es há't'al kci yalô·las.
k'wéq·q'wayiswo'oli pét'sac·kuláse'ilo. k'wé· s la dâ·kil bá·te'
35 yik likà·t'so'. qá·qal bâ·yaq xe' xali'lyaa'k. k'wé·s la k'wéq·q'wayil
ki' yalô·lat. hoyá·so' ayí·xi'. hoyá·so' kóq'wa' yix ó·k'we.qa'lis.
hó·ido' le'teti yix ó·k'weqa'lis. ó· la yix xe'caà·qa bayeqo't'a'.
é·wa álitsi'ci tsa't'sis. té·x^uwal yix besá'ayi' é·wa álac·i'. é·wal
xe' ó·t'it.

1

14. Raven visits Fish-duck

qé't'la! bâ·yaq óqalè·k^d xe' ó·t'is qwe·d. é·wa dâ·kil látca'la té·
wa'a' bâ·yaq. óqalè·k^d t'lá'e' xe' yaxwá.wiyoo't xe' ó·t'is qwe·d.
ó· xu'x·wa tá·lie t'lá'e'. hoyá·so' hal: hé' 'ε 'ε 'ε. ta·sk dâ·kil
5 yaa'k tcitcáo'tsk' qwédó·t'sa. síya'c dâ·kil xe' ó·s bâ·yaq t'lá'yi'.
yó· dâ·kil yaa'k tcítcoo'tsk' xwase' té·wa'. hal dâ·kil yaa'k
tcítcoo'tsk' poð·q·wate tei'teil ó·xate so'o t'lá'yi. qoco's·o'xate hal
yaa'k tcoo'tsk' xwa' hé·da' kitáxa! háyoqulit hé·tax^u aba'á'i'te
tik. té·wa'a'lkulite hal axo'l. k'wé·s la bâ·yaq té·wa'. te'kóq.sil
10 hé· t'ekè·l xe' k'eyá'yaa'k qwe·d. hal dâ·kil yix té'eya'l ki'
yalô·lat kí'taxa's·to ax^u aqu t'áo.qola'ali'ci'. k'wé·s la kí'tax
héo.lixa'd·o ki' yalô·lat qwe·d. kí'tax óqalè·k^d xe' la'e·sa'. hal

13. RAVEN VISITS HAIR-SEAL

[22] Now then. Raven went to call on Hair-seal. Raven entered Hair-seal's dwelling. (The latter) got busy to wait on him. Hair-seal built a fire in his fire-place. Then Hair-seal mentioned what he was going to give him to eat, he told (it) to his wife. Hair-seal [25] took his knife. He made a cut along his wife's back in order to get oil. He served it that Raven might dip his food. He put the oil into a vessel, for the oil was dripping when Hair-seal was cut on her back. There was Raven watching! Presently Raven began to be fed, having to dip (the food) in oil. Raven finished, he finished eating. [30] Raven went home, (and) when he reached home told (what he had seen), he communicated it to his wife.

So it happened that Hair-seal entered Raven's dwelling to call on him, to be fed. Said Raven: "Let us do what Hair-seal did to his wife. I shall make a cut along your back, we shall have oil to dip into." So, presently the wife lay on her stomach. [35] Raven took his knife. Immediately he made a cut along his wife's back. She just uttered cries of pain. The place where he cut turned white. Only blood came from the place where he had cut. There was the guest laughing at them. He was not served food, (Raven) not having the means. The one who had been visiting started home. He went to his dwelling.

14. RAVEN VISITS FISH-DUCK

Raven went up the river and came to Fish-duck's dwelling. Raven did not enter immediately. He arrived and sat down in front of Fish-duck's dwelling. There he sat for a long while and said: "hé'ε, 'ε, 'ε."¹

[5] Then Fish-duck's girls went out. They saw that there sat Raven. Immediately the Fish-duck girls went in. Then said the girls: "There is a man out there, you folks, right over there he is seated. He has a big curved nose," said the girls. Then the girls were told by the father: "Go there and invite him in, he is your grandfather. Say to him, 'You are invited to come in'."

Presently, Raven came in. A fire is built for him. [10] It was the fire that Fish-duck built. Then said the husband to the wife: "Let us go and get something to feed him." Presently Fish-duck started out accompanied by his wife. They went (and) arrived

1. Sounds uttered by a Shaman. "It is the power within him that makes him utter those sounds," explained the informant. Raven is trying to make believe that he is a Shaman.

- dâ·kił qwe·d ki' yalô·lat: ó· ax^u tea'â· sá't'osa'at. k'wé·s ła óqa·
lè·k⁴. qalóquti' ax^u t'sé'la'k'il yik likà·t'so'. qalé' yik likà·t'so'
- 15 lüwò· s kwá·wiya' tcè·k^u. ó· ła piyá·qa'. k'ók'ota'qłx bâ·yaq
piyaqa' t'saqé· ła halá·qa'at'a'łx wá·ki'ł piyaqá'li. é·xwa'ú yix
té'iyal t'sé'ila'k'il ó· xē' qé't'ło.sa'at. qale' lüwò·s qwáwiya'
tcè·k^u. bétst'sis xu'x·wa lawé·t'sis x^u tcitcè·k^u qwáwiya'. ó· ła
bâ·yaq. é·wal yix lüwò· xē' qwáwiya'. hé·t'si'swa s bâ·yaq
- 20 há·p'ispe's. itso'o's sé·ita't xwa' tálaekila'.. tcaáslił bâ·yaq
yoḡwáts.ilil. yaxó.tsil s ła'au tcitcè·k^u. hé·lac bâ·yaq. ála···c
bâ·yaq. hiyò·do bâ·yaq. hélits.take·tilxa'ł s teik^uaq^u s po·łó'..
yaló'was·lil xē' hélits.take·tilxa'łlit. sá't·ax bâ·yaq. é· sawè·la
sá't·ala' kıl·ta·yil bâ·yaq. hé·lac xē' hélits.take·tilál·li'i't. hé·lac
- 25 ó· xu'x^u·wa hóit'siłs k'udótcaqo'ł yix hé·lot. xabát'sili'ł. hoyá·so
tat qé qé qé qé xabá't'sil k'wé·sec xē' hélits.take·tiltcó·yo'. yí·kal.
hal dâ·kił bâ·yaq ki' yalô·lat: kítax dá· qá·qal tei' po·łó'. ák'·
istcasa'tsi'litala lüwo'ò·sil. k'wé·s ła kítax yix likà·t'so'. xwasà·
té·wa, k'wé·s ła lüwò· s po·łó' tcaxó· üxwa'qawó·ł·xats bâ·yaq ki'
- 30 yalô·lat xē' itcáq·las yix ó·ki'it yix itsóo'o'ks yik likà·t'so'.
tsó·· sa'a. sá't·ax qwe·d besé'ilil itcaxa'ł bâ·yaq. xwa'áu qwe·d
xē' ó·t'is bâ·yaq. té·wa· xē' t'é'ik'alo's bâ·yaq. kedi' bâ·yaq
t'ek'è·l xē' k'é'ya'yaa'k. hal dâ·kił ki' yalô·lat bâ·yaq ó·alici's·to
ax^u dâ·li xwa' óli.litsici't'at'oq^u. kítax dâ·kił bâ·yaq ó·alici'ł
- 35 héoli'c ki' yalô·lat. xwa'áu xē' ó·łlit. hal dâ·kił bâ·yaq: ó· ax^u tea'á·.
hal ki' yalô·lat: sá't'o's·a'a't. ó·li là·b tea'â· qé't'łos·a'at. ó·á'lici'ł s
kwá·wiya'. qalókuti' ax^u t'sí'la'k'il, hal bâ·yaq ki' yalô·lat..

at a pile of drifting logs and branches. Then Fish-duck said to his wife: "Place yourself down that way." Soon she reached the place. "Dive first," he said to his wife. Right away the wife dove in. The wife came to the surface [15] with two big steel-head salmon. There was Raven watching, notwithstanding he had been told that he might not look.

It was the husband's turn to dive up the river. He came to the surface bringing two big steel-head salmon. That was all he wanted to catch: two big steel-head salmon. There was Raven! The ones who were carrying the steel-head salmon reached home. They cooked them for Raven [20] roasting them over the fire. They used to cook thus a long time ago. (In order to) minister to Raven it was taken from the fire. They placed before him two big ones. Raven ate. Raven ate, and ate. Raven finished. He took home with him in a big pot the remainder of the food he could not eat.¹ They took the remainder of the food to the landing place in his behalf. Raven started down the river. Raven had not gone very far down stream, (when) he grounded his canoe. He began to eat the remainder of the food. He ate (and) [25] the canoe was almost all covered with excrement. He had almost eaten all of it. He was saying *qé, qé*.² He ate it all. Soon the remainder of the food was gone. He continued down the river and went home. He arrived. Then said Raven to his wife: "Go and get that plate. I wonder for what purpose they made me carry it!"

Presently the wife went. She returned (and) entered shortly after taking back the empty plate. Raven informed his wife [30] in what manner the wife at the place where he visited managed (to get food).

Now then. Fish-duck went down the river, he was going to call on Raven. Fish-duck reached Raven's dwelling. He entered Raven's house. Raven got busy starting his fire. Then Raven said to his wife: "Madam, let us go after what we are going to feed him." Then Raven went to look for food [35] accompanied by his wife. They arrived at the place where they planned to go. Then said Raven to his wife: "You stand over there," he said to his wife. "Down the river. I shall be over there, up the river. There you are

1. It was proper to do this in olden times, and the custom is still in vogue to a certain extent among the present Quileute. A visitor establishes a more cordial friendship by taking home the remainder of the food served to him. If he leaves it there, it means that he regards the hospitality as mere charity. This explanation was spontaneously offered by the informant.

2. The sound that Raven makes when he feels happy. The vowel *é* is pronounced here with a very high pitch and a metallic quality imitating the cawing of a raven.

k'wé·s ła qalókuti' t'si'lá'k'i'li.al. é· kítaxa' hoyà·so' yilíkt'il
 p'óx^udat'sili'. taxáu dâ·kil bâ·yaq ki' yalô·lat.xaya'sx t'selá'k'ili'al.
 40 tsé·hil bâ·yaq tsélda't'sil t'sela'k'itcís· e'al ê·tat kítaxa'.
 ê·tat kítaxa'. p'óx^ual. tsaqé· ła tsilda't'si'l bâ·yaq é· kítaxa'.
 ó· ła yix qwe·d piyá·qa. bayek'ó·a. üxwáwi'fli hal bâ·yaq.
 üxwáwi'fli t'séla'k'ili. é.wa't'sela'k'ili. hoyà·so' tcobó·tci'fil
 kiyí·itsa'l. xaya'sx tat t'selá'k'i'li.al é· lati' kítax hes· tat
 45 p'ox^ual. qalé'. hiyò·do. é t'sela'k'ili'. té·x^ual. ó· ła yix qwe·d.
 té·x^ual yix qwe·d, é· álaci'. é.wal. üxwa'qawó·a é· álaci'.
 t'sa't'ésilil. bétsil·as sa'a.

15. Raven visits Bear

1 tsó· sa'a. bâ·yaq qét'fax itca'x s á·kil besí'ili'l. xwa'áu xe'
 ó·tis á·kil. té·wa' xe' t'sé'ik'a·lo's á·kil. kédit kóx^ual. hé
 leyáq'axax té·wa' hala'·qa. t'ek'è·l xe' k'é'ya'yaa'k á·kil. kítax
 ta·sk á·kil. xwasa' á·kil té·wa lüwò·s lá'au t'le·t'sa' qat'sáx·t'eq^u.
 5 tciswà·' yix k'é'ya. lalák'ut'si'ipat yix t'lé·tesa' lüwò·os á·kil.
 tsó· sa'a, tcátci's·pes yaló.xats xe' qatsáx·t'eq^u t'lé·tesa'. hiyo's
 dâ·kil tiyúk^uats s wé·t't'le·sa xe' qatsáx·t'eq^u. tsiyáxwa·tsi'l
 xá'ak'o á·kil. t'lá'e' á·kil itca'x xo'o yalispi't xe' k'é'iya'. ó·
 xu'x·wa á·kil yalo'wá'tci'fil titós·tis xe' t'le·sa' xe' laláwityaa'k.
 10 t'axile'l xa'á.k'o xe' o.t'cót'ci'filat tsiyaxwa'a' alici'l. t'axè·l xe'
 laláwi·tyaa'k tsé·xa' yix tsiyá·xwa'. ótsó'otas xe' hé.qo's·it
 xe' tsiyá·xwa'. hiyò·do tcikwát'sitt'sis xe' tsiyá·axwa'. tsó·
 sa'a kítax á·kil t'siló'watx itca'x xe' aé·wa'yaa'k. tsó· sa'a
 toqó·ls á·lita' tcicà·' wé·litci·daq^u yix hé·cí·uwat á·kil yix q'á·
 15 át'i'lxos·it yix hé.alit tat q'á'al. tsê·xal xe' á·lita' hélitsici'flit.
 hiyós yaxo'ts s bâ·yaq pét.t'sac.kula'seł xe' tsiyá·xwa'. hé·lac
 bâ·yaq péts xe' á·lita'. hiyò·do á·kil. hiyò·do hé·lac. liwé·tsil
 xe' tsiyá·xwa' héxat xe' á·lita' hélitstake·lxał. yaló'wa's·lil s

going to catch steel-head salmon. You dive first," said Raven to his wife. Presently she tried to dive first. She did not go (down). She only stuck her head in (and) her backside was floating. Then Raven approached his wife. Again she tried to dive. [40] Raven pushed her, he pushed her backside trying to make her dive. She did not go (down). She floated, although Raven pushed her buttocks, she did not go. There was Fish-duck watching! He was laughing.

"It is my turn," said Raven. "I will take my turn to dive." By no means did he dive. He only splashed the water with his legs by kicking it. Again he tried to dive. (But) indeed he did not go (down): instead (of that) he floated. [45] He came to the surface, finished (gave it up), did not dive. He went home. There was Fish-duck! Fish-duck went home, he did not eat. He arrived home. He let it be known that he had not eaten. The where-withal was lacking (there was nothing to eat). So much for that.

15. RAVEN VISITS BEAR

Now then. Raven went up the river to Bear's in order to call on him. He arrived at Bear's dwelling. He entered Bear's house. He got busy attending to him. "Look, a visitor has come in," it was said. Bear started his fire. Bear went out. Bear returned home bringing two sticks, with prongs at the ends. [5] It was a big fire. The sticks that Bear brought were of vine maple. He drove the sticks into the ground near the fire, placing the prongs of the sticks close together. Having done this he placed a stick across between the prongs. Imagine! Bear was going to make oil.¹ Then Bear sat there, close to the fire. [10] There Bear stretched out his legs resting them on the cross stick. Imagine! he was going to heat the sole of his feet in order to get oil. He was heating his feet (and) the oil was flowing. He placed a vessel under to gather the oil. He finished, gathering much oil. Then Bear went and climbed on his platform.² Then he took down one bunch³ of dried fish of his stored provisions, [15] which he had caught, fishing in the creek. He pounded the fish, to offer it as food. (When) he finished, he spread it before Raven, it was supposed to be dipped in the oil. Raven ate dipping the fish. Bear finished. He finished eating.

1. It is difficult to translate *xá'ak'o*. *xá'a* means *is it*? The suffix *-k'o* gives the impression that the informant did not know what Bear was going to do till he reached this point in the story, and now it dawned upon him. A rhetorical device similar to saying "What do you suppose he was going to do? He was going to make oil".

2. A platform over the fireplace, where dried fish is stored.

3. A bundle of fish tied by the tails.

- á·kil xē' hēlitstake·lxa'ilis. kí'tax bâ·yaq. sá·t'a'x. é·wal.
 20 lá·luwa'tx bâ·yaq. te·wà' xē' ó·t'it. hal dâ·kil kí' yalô·lat: kí'tax
 qá·qal te hēlits·take·tils. k'wé·s lá kí'tax yik likà·t'so'. lüwò'
 té·was xē' hēlits·také·tilya'as. hé·lac yik likà·t'so' xē' hē·litstaké·til.
 üxwa'qawól·xal bâ·yaq xē' tcitáq·las yix ó·ki'i't: c···t'a'x·spés·atc
 tc ótcó'tci'·at hé·ali'c sa' tsiyá·xwa'.
- 25 tsó· sa'a lo'ó·l á·kil besá'· itcá·lis bâ·yaq. té·wa' xē' ó·t'is
 bâ·yaq c···hé· hal dâ·kil bâ·yaq leyá'q'a'a'qa·lo kwed. t'ek'è·l xē'
 k'í'ya' bâ·yaq. kí'tax ta·sk bâ·yaq t'lesá'alici'l xá'ak'o xwasà'·
 té·wa lüwò·s t'lé·sa lá'au hé·sqalici'l xwa' itcáq·tis·si'is á·kil
 hé't'se's t'oxó·tce'ilil tsiyá·xwa'a' álic·i'. tcá'tcespes xē' t'léet'isa.
- 30 tsó· sa'a tit·teihil xē' t'lé·tisa t'oxótce'ilil its xē' its·ei's á·kil.
 t'oxo'tci'lil bâ·yaq. se'ya yik likà·t'so'. c··· hal tat bâ·yaq
 c···wá xu'x·wa lá hed. ts···ε··· hal dâ·kil yik likà·t'so' ts··· 'é··
 wásłatsa'. hoyá·soxa's kó'q'wa. é·· hal bâ·yaq. wá xu'x·wa lá.
 hal yik likà·t'so' e··was łatca'. hoyá·soxa's hó·qwa'lił. é· wa
 35 tcoló't'a'tsi. hiyò·do ó· lá yix xē'ca'à·qa piya'·qa hoyà·so' ba'yeqo'·
 ła' é· wa álac·i'. ta·sk á·kil é· wa álac·i' té·xwal. é·wal xē' ó·t'it.
 üxwaqawól·a' xē' tcitáq·las yix ó·ki'it ba'yeqól· lá. bét·sil·as sa'a.

1 16. Q'wästi' and the man-eating whale

- tsó· sa'a. hal q'wästi' t'lexulél xē' bóbokultè·d·o sá·b·as ó·tea'à··.
 qá·qal xē' xá·li'łsidoo'l·lit likè·l xē' xá·li'lt'co'at. sí'k'e·t'e' yix
 xá·ali'l. hóx·wal q'wästi' hal (*singing*) qo'óqu tcä·· xwa' bóbo-
 5 kultè·d·o. hal q'wästi'. é· dâ·kil xu'x·wa tá·la s t'lá'ta'tsil yix
 hé·l·os liy'e·xwal. tcí·cal ax^u xapéd·ua'c tcí·cal ax^u, hal q'wästi'.
 k'wé·s lá yilikít·sil q'wästi' xē' bóbokultè·d·o. tciló'k'u't'sil
 q'wästi' le'tciló'qwal xē' sa'b·as qá·qal xá·a'la'ts xa'liłó'qwab xē'
 sa'b·as. tas yá·al yix hé·qe't·at xaya'sx tat éxots. tsá·de'xabase'l
 10 xē' xá·li'lyaa'k yá·alala's·t'co'tsiq. k'wé·s lá itcál·xa'łläyo' hét·-
 kuli't'sis yix xa·liłóqwa'teli. k'wé·s lá itcál·xal sa'b·as t'ciqá'ali'l.
 k'wé·s lá t'ciqa'. xwas·â·wal hé't'sit t'ciqá'ali. óqalè·k^q so'o

He made Raven carry the oil and the fish that remained. The remainder was carried to the beach by Bear. Raven went away. He went down stream. He arrived. [20] He went inland. He entered his dwelling. Then he said to his wife: "Go and get the leavings." Presently the wife went. She took home his leavings. The wife ate the leavings. Then Raven related how they did at the place where he had gone: "He warmed his feet at the fire to get oil."

[25] Now then. Bear arrived coming up the river to visit Raven. He entered Raven's dwelling. "Look!" said Raven, "we have a visitor, Lady." Raven started a fire. Raven went out to get sticks, and, just think! he returned home bringing two sticks to imitate Bear when he warmed the soles of his feet to get oil for food. He set up the sticks by the fire. [30] He rested his legs on the stick to warm the soles of his feet, doing the way Bear had done. Raven warmed his feet. His wife was looking on. Then said Raven: "Not yet, Lady?" "No!" said the wife, "No! Not yet Sir. Only scaly." "Outch!" cried Raven, "not yet?" Said the wife: "Not yet, Sir. It is beginning to burn." Not one drop was produced. [35] He finished (gave up). There was the one for whom they were doing it, watching! He did not eat. Bear did not eat; he went out and started toward his home. He reached his home. He related what had happened at the place to which he had gone. He laughed. So much for that.

16. Q'wästi' AND THE MAN-EATING WHALE

Now then. Said Q'wästi': "I am going to take a look at the man-eating whale." Right there it was.¹ He took the knife he was going to use for a certain purpose, hung on himself the knifecontainer. The knife was made of mussel shells. Q'wästi' put out to sea saying (*singing*): "Where are you, Sir, man-eater?" [5] said Q'wästi'. But it was not long before the waves began to rock his canoe and made it circle around. "Keep right side up, xapéd'ua'c². Keep right side up," said Q'wästi'. Presently, Q'wästi' is forced to sink by the man-eater. Q'wästi' is swallowed, gets inside the belly of the whale, seizes his knife, takes it and cuts back and forth through the whale's intestines. When the one (knife) he is using breaks, again he changes (knives). He had almost used up all [10] his knives, as they kept on breaking. Presently, he judged that the one who was being cut up was hurt and was about to die. Soon, the whale headed toward a certain place: it was going to die. Presently

1. Pointing to a certain place on the beach south of James Island.

2. This was the name of his canoe. The word has no meaning at present.

s awè. hal dâ·kił yix q'á·paci'ks·do s pé·te'd·o qá·pε··s qwà·t'la.
 t'łaxo'' dâ·kił yix poð·q xaba'c yaló'watx xá·lilil'. xá·lil dâ·kił
 15 yix t'łátc·tcıyo·li't. hal dâ·kił q'wästi'läyo': xálatila'ali····ł.
 kó·lo'ot xε' xa·li'teli p'atcá.t'sil dâ·kił yix ó·läyo'o's q'wästi'.
 p'oló'otcal q'wästi talà····wil lá·luwa'tx. laq'ó't'e·qu q'wästi'.
 hé·bo'qu·sil hé't'sit tala····we·la q'wästi'. ye···· halá····qa.

20

17. Q'wästi' and the wolves

tsó· sa'a. kí·tax yix qátsal láwat'sa·ki'l lawà·wal. xwa'a'ó
 dâ·kił xε' o·s yix t'ék'a'à· te·wà' dâ·kił héxa'ak'o q'wästi' ó·t'
 xu'x·wa. óqale'·ki dâ·kił xux·wa wá·xil. o· dâ·kił xux·wa
 yát'i·li'c hé't'sit tciláts.qale'. o· xu'x·wa hát'so'l léba't'e'.
 25 xodó'oq'wa'l léba't'e'. o· dâ·kił xu'x·wa q'wästi' t'łáxtale'tx
 t'ciqale'. k'we·s la t'ciqà·l kútst'e'qu ká'diya's. dâ·kił hé't'set
 hiyò·do'o' t'ciqa·li' tá'awa·li'c lawolítstis. hiyò·do dâ·kił hát'so·l
 dâ·kił q'wästi' kwál·q'wayi'l xε' kí'ya.

xaya'sx dâ·kił lá·awu lá·wat'sa·ki'l xwa'áwiyi'l xε' ó·t'is q'wästi'.
 30 adâ·sa xε' qátsal. halá·qa dâ·kił q'wästi': wá tea si'ya tei'
 qá·tsa'la'i? wá·ala'tc la é·wa'li be·tátaci'il. hal dâ·kił q'wästi':
 sx·é··wale' si·ya. hétkuli' t'sí·dak t'ó·wali. ó·qalè·ki taxu lati'
 xa'x·e hal yix lá·wat'sa·ki'l lé·xwali' taxu la xa'x·e xε' lasí·taki'l
 ya'axu. hé·tale'tc la t'ciqal hal yix lá·wat'sa·ki'l. hal dâ·kił
 35 q'wästi': tcitcá·le'ili tcitcá·la'qltili. k'we·s la dâ·kił é·cic téwà·
 yix lá·wat'sa·ki'l xε' ó·t'is q'wästi' hét'sis tcitcálilli. k'we·s la
 tcít'al áhıtsili'c q'wästi':

it was dead. When it died it was washed sideways ashore. It arrived right there¹ in the evening.

Said the one who found it (shouting): "Found! A whale!" The men woke up, and all went to the beach to dress the carcass. [15] Said then the voice of² Q'wästi': "You are going to cut me!" The voice of Q'wästi' being inside the one which was being cut up; opened up.

Q'wästi' squirted out,³ and ran inland. Q'wästi', became bald⁴. They yelled at him as he was running: "ye"⁵. They kept on saying it.

17. Q'wästi' AND THE WOLVES

[21] Now then. A wolf who was in search of shell-fish went walking along the beach. So he reached the place where the village was. Then he went in the house where a certain Q'wästi' lived. Having arrived there he rested. There he became sleepy when he had warmed himself. Right there he lay down and slept. [25] He snored while he slept. Q'wästi' was there and made up his mind to kill him. Immediately he killed him, cutting off his head and hiding it. Then, when he had finished killing him, he put him away behind the partition. Having finished, Q'wästi' lay down turning his back toward the fire.

Again, thereupon, two wolves arrived at the walls of the place where Q'wästi' lived. They were looking for the one who had been in search of shell-fish. Q'wästi' was thereupon told: "Have you seen, Sir, [30] the one who has been in search of shell-fish? He has not returned home for several days." Whereupon said Q'wästi', "I have not seen him. I am sick; I have diarrhea." "Evidently he came here," said one wolf, "there being no tracks of his any farther. You yourself have killed him," said the wolf. Whereupon said Q'wästi': "I shall use magic (to locate him); I have magic power." Thereupon many wolves entered [35] immediately in Q'wästi'-s home, when he was going to make use of magic power. Presently Q'wästi' made use of his magic and sang:

1. Pointing to a place south of the mouth of the Quileute River where the old smoke houses used to be.

2. The suffix -läyo'' indicates that the knowledge is derived from sound or feeling. We might say that Q'wästi'läyo'' means "the one who, judging by the sound (of his voice), was Q'wästi'."

3. The verb p'oló'otca'l is employed in its literal sense when a pimple is squeezed. The informant used it here metaphorically.

4. That is, from being inside the whale.

5. An interjection expressing admiration for any successful accomplishment.

á·yidi'¹ á·yidè... ótsya'qt bo... qáxsaya'qt bo... á·yidi' á·yidè...
 k'we·sli lati' hé· t'ciqa'l s á't'cittcoyo'' ya'a's cickolε... hal
 40 dâ·kił lá.wat'saki'l: á·le·é't'a'a' hâ·li? k'we·sli lati' hé· t'ciqa'l
 hál·atcalas hâ·li. hal dâ·kił ó·lil hâ·li. qoqós·i'tca? dâ·kił
 k'we·s la ó·lil q'wästi' hé·ots la xe' dók^{ut}'co't ya'a's. hal dâ·kił
 q'wästi': sɣ·tsikóstisi'li sa'a dók^{ut}'co't ya'a's tsítsqu'stisíqłtili'.
 k'we·s la dâ·kił q'wästi' xába'ts.qal qwél·il. ó·qalè·k tca'à· yix
 45 lá.wat'sa·ki'l t'ciqó.tip xe' t'atí·pat t'ciqa'lial la s q'wästi'.
 á·h'itsilic q'wästi': hé·li xwa' tsítsqustisíqłti. hal·a alá.kido'qwat
 q'wästi'. tsiqóstis tat q'wästi' luwáqawe'las hé·s tat lawó'wata's
 xe' ó.k'idi'las. luwáqawe'laslite hâ·li, hal tat yix lá.wat'sa·ki'l.
 xaya'...sɣ tat tsiqo'stis xaya'sɣ tat luwáqawe'las hé·s tat lawó.t'-
 50 sido'qwala's xe' ó·lala's. xaya'...sɣ la tat kutsè·l lelé·wel la tat
 xe' dók^{ut}tcit á.áłitsisɣ lélex^uawa'l. hal tat q'wästi': sɣ·oyú.laqa'a's
 ax^u tite sa' t'at'e·pa't. luwò· la xe' dók^{ut}tcit tca'à· tsa'ditípili'l.
 he.ó·tala t'átcti'p tca'à· hayá·a'l xe' dók^{ut}tcit talá·a'l ta·sk¹.
 há·k'weyi'tsxal yix tciqó.te·pa't xet'lé't'so·l t'áq·loye·yitsxal.
 55 talá·wil q'wästi' laq'a'. á...bil yix lá.wat'sa·kil. ó· la yix k'wa'-
 tce·t lá.wat'sa·ki'l yix hile'bi pod·q. hoyá·so' dâ·kił xwa' hile'bi pod·q
 hayáluwat: ye... léda'lałuwó'o't. ye... bobaqwa'a'tá.luwo'o't.
 ye... liteixít.lalo'. talawè...l... la itsó xo'o'... yix lá.wat'sa·ki'l
 he.óta tat tsadi'hiwítsi'lil. q'wästi' qá·qa·l tat s t'abistco't ya'ak
 60 t'cat'cí.t'soo's. t'saloqwát.t'sis xe' t'abístcit. k'we·s la xu'x^uwa
 tat t'leyé·cilewe·tsil tas tá·lic t'saló·qwa'a't yix lá.wat'sa·ki'l.

1. This passage is sung in the Makah dialect.

á'yidi', etc. — *This Makah song is translated by the informant into Quileute in the following sentence:*

"Of course, this one killed the chief of the *cickole'* tribe" [40] Whereupon the wolves said: "What did he say?" "Of course, this one killed him, he seems to say." So they said: "Bring him out, Sir; where do you keep him?" Then Q'wästi' brought him out together with his head. Then Q'wästi': "I will replace his head; I am an expert in replacing." Thereupon Q'wästi' put on his regalia and painted his face. The wolves placed themselves on both [45] sides of the door, preparing to kill Q'wästi'. Q'wästi' sang: "It is the expert in replacing." That is the way Q'wästi'-s magic song was worded. Every time Q'wästi' placed the head he placed it facing the wrong way, the back part in the place of the chin. "You are placing it wrong, Sir!" said the wolves every time. Again he would place it facing the wrong way, as before, having the back of the neck [50] where the face (belongs). Once more he would take it off, carrying the head around, singing now and then as he moved here and there around the room. Q'wästi' kept on saying: "Open the door a little." He went on carrying the head around there, very near the door. Just as he got there, facing the door, he threw away the head and ran out.

The wolves that were standing on both sides of the door snapped at him and missed him, biting the ground as they failed to take hold of him with their mouths. [55] Q'wästi' went away running. The wolves followed. Some of them, the old folks, remained there. The old folks only yelled, urging them on: "There! The one with a speed like a chip of wood (when the ax sends it flying)." Mentioning their names. "There! So close that the bushes are still shaking!¹ There! So close that the mud is still stirring! There! Those who are fond of eating testicles.² Run!" Just like that (*making a gesture to indicate that the wolves ran all abreast*) were the wolves when they were about to overtake him. Q'wästi' took his comb and [60] stuck it into the ground. He transformed the comb into a steep cliff. He gained some ground as it took the wolves a long time to go over the cliff.

1. This and the following sentence are hyperboles implying that the pursuer has reached the spot where Q'wästi' had been an instant before.

2. The informant explained that in the old times warriors and whale hunters ate testicles believing that it gave them courage and endurance. According to another Quileute it was just a humorous way of referring to old men, as in old times some aged men who were becoming impotent ate testicles in order to regain their potency. The latter interpretation seems to account for the use of the epithet in text number 34.

xaya'sx tat tayá.álewé'tsil. qá.qa.l tat xē' sib.áx^uti't.t'co'o
 q'út'lats k'wayá.at'si's. k'we.s la dâ.kiġ tat tayálic hétesida't
 yix lá.wat'sa.ki'l tat lá.tol. xaya...sxa'l tat t'saloqwá.t'sis
 65 teatcí.t'sos s t'abístcit. kí't.hi t'co'ò... tsé.lawa'tca la tala...wel
 t'co'o... á.ba'á... la yix lá.wat'sa.ki'l.

tas xaya'sx lati' q'wästi' k'wayá.at'si's. itcó.q^u t'hiyí.cilewitsi'-
 ili't wá.ci'l tayát.álewitsi'ili. hé.qatax^u xwa' tci.k^u k'wâ.ya xwa'
 o'·ex^u tipiliwé.tsi'ili qa.le'' xu'x.^uwa' yix lá.wat'sa.ki'l.

1 18. Q'wästi' deceives Dás·k'iya''

tsó. sa''a. lá'u q'wästi' xwa'áu xē' ó.t'iks dás·k'iya''. é.caci'ksa
 dás·k'iya'' s qwa.la'. hal dâ.kiġ q'wästi': qwa'laq.á.ti'lauli dâ.li
 yik talô.pats. qwa'laq.á.ti'lauli tc á.woqo'l. liyá la dâ.kiġ é.al
 dás·k'iya''. tilá.li'ili hal. tilá.t.wa xē' qwá.la'q.al. hal dâ.kiġ
 5 q'wästi' á.xa's tea'à. qot'sóh.tisqa.la's ha' hé.ti'swo til. hal
 dâ.kiġ dás·k'iya'': ó. taqá.kula'át'oxwa'. hal dâ.kiġ q'wästi':
 sx...kulé...xasti¹ xē' tibe.xu'la'. tciyaxó' dâ.kiġ dás·k'iya'' háyaalit
 xē' tilátqwa''. hal dâ.kiġ dás·k'iya'' tilá.ti'lauli tce... há.yaġ.
 wáq.cila' kuléxa'ak'o q'wästi' s ó.tikiġ yix qótsolti'sqal há.lat.
 10 tsaqé.kulexa'ak'o s há'ba qá'awà.x. xaya'sx tat dás·k'iya''
 há.yaġ tiláti'lawolite ε... tibe.xu'la. kí'tax q'wästi' liwè.l xē'
 qwa.la'tilát.qwa. t'atce'' dâ.kiġ dás·k'iya'' s é. tsao'ti ké.data'litsa'
 q'wästi'. kí'tax dás·k'iya'' ábili'l s q'wästi'. xwasilétcô.li'l xē'
 qwa.la'. kí'tax ába'á... wel tat yix koód.tci'il kadá.aqwal. háku.thi
 15 tat yix koó.ditcii'l p'op^u, p'op^u, p'op^u é. xwá.liwe'ili dás·k'iya'' s
 q'wästi': é xwáliwe'ili'texa éla.xa'l. pá.waġa'ks liwítili'l xē'
 qwa.la''. bétsil.as sa''a.

1. The sounds sx... are characteristic of Q'wästi'. At the present time these sounds are uttered at the beginning of a sentence when one speaks of a strong man or a whale hunter, or when the whale hunters themselves speak about their exploits.

Once more they were gaining ground on him. He took the hair-oil vessel and emptied it out, transforming it into a river. Just then it took the wolves a short time to swim across. Again, he made a hill [65] by sticking a comb into the ground. He kept on running far away, southward along the beach. He ran far away followed by the wolves.

Again Q'wästi' made a river. Gradually they continued to remain far behind. They did not begin to gain on him any more. It must have been way over there at the Columbia River, where it happened. Those wolves, finding it too difficult for them, failed.

18. Q'wästi' DECEIVES Dás·k'iya'

Now then. Q'wästi' was walking along (and) came to the place where Dás·k'iya' lived. Dás·k'iya' had plenty of camas in store. So Q'wästi' said: "I have come to buy camas from you, my sister. I will give you a slave for them." Dás·k'iya' said "yes" immediately. "I will trade (with you)," she said. She delivered the camas in exchange. Then said [5] Q'wästi': "There he is, way yonder. He is wading along the beach with a canoe, that is the one I wish to give you in exchange." Then said Dás·k'iya': "What is his name?" Whereupon said Q'wästi': "He is called Curled-lips." Then Dás·k'iya' stood up, intending to yell at the one given in exchange. Then said Dás·k'iya', "I bought you, Sir!" she yelled. I was told that the one wading along with the canoe was not really what Q'wästi' said. [10] Instead of being what he mentioned it is said that it was the stump of a tree¹. Again Dás·k'iya' yelled: "I bought you. Eh, Curled-lips!" Q'wästi' went away carrying the camas he had bought. Then Dás·k'iya' discovered that Q'wästi' had lied. Dás·k'iya' started to pursue Q'wästi'. She intended to have the camas returned. She went on pursuing. Only a salal-berry leaf (was seen) wafted along. Every time she approached, [15] the salal-berry leaf (went on making this sound): p'op^u, p'op^u. Dás·k'iya' did not catch up with Q'wästi'. Not being able to catch up with him, she left him (gave up), letting him take the camas anyhow. So much for that.

1. That is, instead of being a man as he made Dás·k'iya' think, it was the stump of a tree, according to the informant's explanation.

1 19. Dás·k'iya'' is killed by a girl

tsó· sa''a. odê·sa yik tcoo'tsk' ó la xē' otít'so·lit s awè. há·t'-
 sitsal yaa'k teicida'ks yik tcoo'tsk' ó·si'l la t'laés·pata yik tcoo'tsk'
 tsaqé· la háháyo'q^usil yik tcoo'tsk'. kó·la da há't'sol halá·qa.
 5 ó· la tsaqé· la. lálá'oste·'sil: té·wà· qá'alite k^u dás·k'iya''. k'wé·se'c
 xwati'p dás·k'iya''. té·wà yik dás·k'iya'' tei'k^ubá·ya s báxu'i
 tsíxa'a'tco'o's xē' báxu'iyaa'k. qá·qal dâ·kił xē' kólota's·it xē'
 báxu'iyaa'k. ó· la yik tcoo'tsk'. é· lao'sxaci' ks dás·k'iya'' tá·lil
 la odê·sa. hal dâ·kił yik dás·k'iya'': yo· yo· yo·ks t'sínitas
 10 á·tiyó'otca ó·né·sa''¹. séq^ut'ayal dâ·kił yik tcoo'tsk' qáqali'l xē'
 t'sidè·tas. qá·qal dâ·kił yik dás·k'iya'' ki' tcoo'tsk' hé't'se'ks
 séq^ut'a·yali. kól·os xē' báxu'iyaa'k. hé ó·t'ala qá·qal t'látcite'lox^u
 xē' tsê·xa' bēbili's. qá·qal haq'ò·l liwè·l ta·sk^l kolóbaii'stis xē'
 báxu'iyaa'k. liwè·l lál'luwas qá·ba'l'tis ki' tcoo'tsk'. hayá·xal
 15 dâ·kił t'lokó' dás·k'iya'' s awi'c xaya'sx ó·al·i'c s tcoótsk'a'. hé't's-
 xu'x·wa qa'tc^uqal xē' ec tcítcoo'tsk'. hé ó·ta tat qá·qal t'la'tceté·lo'x^u
 kó·los xē' báxu'iyaa'k. é·ca't'sis dâ·kił xē' tcítcoo'tsk' xē' wé'awe'.
 p'e't'lè·l xē' báxu'iyaa'k lál'luwa'tx qá·ba'l'tise'l. wa·l dâ·kił yik
 t'axá·qwada's tcè·k^u tcoo'tsk'. hé. ó·ta'la dâ·kił xwa'áu s há'ba
 20 yik t'axá·qwada's qayá·qal xē' há'ba tá·xu·yal. é t'a'tca'à· yik
 dás·k'iya'' ks é'là. ó· la dâ·kił xux·wa wa·xi'l xē' ó·t tá·ya·xuyal.
 alá·til dâ·kił ó· la xu'x·wa. hal yik tcoo'tsk' (singing): qé·wa't's·ili
 táya·xuya'laye'..... hé.t'é·li til súwa·tca·, súwa·tca. ó· la dâ·kił
 xu'x·wa tsa'qotcáq·li láq'a'eli abe'' t'la'tcet'élox^ua s tsé·xa'
 25 be'b·a'à·. tsó· sa''a xaya'sx·al t'lokó'li dás·k'iya'' xaba's qá·lil
 xē' tcítcoo'tsk'. itcaxa'l xē' ó·lit qwá·leli xē' tcítcoo'tsk'. xwa'áu
 xē' ó·lilít. té'k'è·l xē' k'é'ya teikwà·b q'áltca·q^u. t'laéspes·a'ts
 káki tcítcoo'tsk' be'éb·a'à· yaa'k tcítcoo'tsk' abe'' xabà· t'lá-
 atcet'e'lox^ua s tsé·xa. té'k'è·l teikwa'd·o yix k'é'ya t'axé·do'o'l
 30 yix qáltcaq^u. tsó· sa''a lélex^u·spi't·lic yik dás·k'iya' hé't'ses
 táxe'd·o'o yix q'áltca'qwatat. hal yik dás·k'iya'': yox^u...wel
 tsiqá·dayo's. teikwé'k'e yix kolé·siks s tsiqádayo's. lé·le'x^uspit
 layi'k^l dás·k'iya'': yox^u...wel tsiqá·dayo's. yá·yexwa'u xē' ó·ta'as
 yaa'k tcítcoo'tsk' t'lá·esal. hé óta dâ·kił t'á·tco·xwal yik wa·l

1. The sounds m and n occur only in the myths. They are characteristic of Dás·k'iya''s speech.

19. Dás·k'íya' IS KILLED BY A GIRL

Now then. One night a girl was crying in her home. The girl had been left by the parents seated by the fire, though they had called her several times: "Come, girl, come to bed," she was told. [5] Nevertheless there she remained. They tried to frighten her. "Dás·k'íya' will come in and take you."

Presently Dás·k'íya' came to the door. Dás·k'íya' came in carrying a big basket containing gum, in that basket of hers. Then she took what was in her basket. There was the girl. She was not frightened by Dás·k'íya'. She kept on crying. Then said Dás·k'íya', "Here, take a fin. [10] Why do you cry?" Then the girl extended her arm to take the fin. Then Dás·k'íya' grabbed the girl, as she extended her arm. She put her in her basket. As soon as she caught her she stopped her eyes with gum to blind her. She took her and carried her as a pack, and went out carrying her in her basket. She carried the girl toward the inland into the woods. [15] At night Dás·k'íya' left the woods again to catch some other child. Just about that time she gathered many children. Whenever she caught them she closed up their eyes and placed them in her basket. So, she managed to get many children in one night. She filled her basket and went inland into the woods. She placed one big girl on top of the load. As soon as they came to a tree [20] the one who was on top of the load grasped a tree and hugged it. Dás·k'íya' did not know what she had done. That one stayed right there, at the place where she hugged the tree. The one who remained there cried. Said that girl (*singing*): "Had I not hugged the tree! That is the reason I am alive, alive." There she was, it being impossible for her to go away, because her eyes were closed up with gum, blinding [25] her (preventing her from seeing).

Then Dás·k'íya' again went out of the woods carrying all the children. She went to the place where she was going to broil the children. She arrived at the place. She built a big fire to heat the stones. She made the blinded children sit by the fire, because all of them had their eyes closed up with gum. The fire that she built to heat the stones became big. [30] Then Dás·k'íya' went around the fire while the stones were being heated. Said Dás·k'íya': "Lie down on the rock like a seal, Tsiqá.dayo's. The one she called, Tsiqá.dayo's, had a big belly. Dás·k'íya' kept on going around the fire. "Lie down like a seal, Tsiqá.dayo's." In front of her were the children seated. Just as soon as she was right in front

35 (tciyi·k^ukwaqae·ta k^u tcoo'tsk') t'sil·spes ki' dás·k'iya'' kólispit
 yik dás·k'iya'' xē' t'áx·it. hal dâ·kił yik dás·k'iya'' hé't'set
 tcíte·spa·ta: yú·xwa'tstał qá·axo'lits. é·wa·t'ika's·qali yaa'k
 tcítcoo'tsk' há·lis ks hoqwa'ali. xaya'sx tat hal dás·k'iya'':
 yó·xwa'tstał qá·axo'lits. hó·qwa... hó'qwa. é·t'iska'sqali yaa'k
 40 tcítcoo'tsk'. hóqwa' t'ciqa'' yik dás·k'iya''.

ó· la dâ·kił yaa'k tcítcoo'tsk' t'átax·t'e'loḡ^usi'dic teiteitcísid
 yaa'k tciyítcié'q^u. t'átaxt'e'loḡ^u káki' héq·se'et hé't'siks t'ciqá'ali
 hoqwa'ali yik dás·k'iya''. té·xual yaa'k tcítcoo'tsk' xē' tcií·t'i'lo'o't
 hé't'set teite·tci'lici'. bétsil·as sa'a.

1 20. Devil-fish kills Dás·k'iya''

layá·ila'teliks hâ·li dás·k'iya'' tc ya'. hal dâ·kił dás·k'iya''
 á·le'e't'oxwa'. hal dâ·kił yiḡ üxwáqawo't'as hoyú·ya'so'otci'd
 láila'te·li. lálolite dá tsítsqapa't'·t'cido' hálá·qalite dá. hal
 5 dâ·kił: t'é·naxo'xwa'na's·a. hó·ya·so ótax^u lá·é·lat tci' mo'k^uk'-
 ínele' x^u má·ks titcótiyaa'k.

tsó· sa'a tsík·tsal xá·ba'tsqal. há·kus·ta tc t'á·mist'cit létabe'ili.
 t'ábi'st'co·l. hiyó·do t'ábi'st'co·l kí'tax lí·tabe'l. xwatí· dâ·kił
 xē' ó·t'is ya'. hal dâ·kił hé't'set xwatíp·li dás·k'iya'' hó·ya·so'o
 10 tas hâ·li lá·e·lat há' t'ló·lo'oqwal mok^uk'inele' x^u. má·ks·tit'-
 cótiyaa'k. é· axo'c·i·ali' ya'. hóya·so'' dâ kił hal ya' tcayá·-
 qult'á·yal ax^u abe'q^u itsó'oqae'tala' xwa' itsó'o'o'x^u tax^u
 qwáwo's·t'silat itsó'o k'wé·s la. hóya·so tat hal yiḡ ya' tcayáqult'·
 á·yal ax^u. k'wé·sec ya' qá't'a·yat dâ·kił ki' dás·k'iya' hal: kó·ł
 15 ax^u ayóx^u. hal dâ·kił dás·k'iya'': é·laxa'stil, é·laxa'stil. hóya·so
 tat xaya'sxal ya' hal kó·ł ax^u ayóx^u. tsê·la' yiḡ qalé· t'sé'elo'le.

of one girl, [35] I suppose she must have been a rather big girl, she pushed Dás·k'íya'' in the fire; she put Das·k'íya'' in the fire on what had been heated¹. Said she when she was on the fire: "Pick me up, my grandchildren." The children paid no attention to her. They let her burn. Then said Dás·k'íya'' once more: "Pick me up, my grandchildren. Burning! Burning!" The children paid [40] no attention. Dás·k'íya'', died, burned.²

There were still the children with their eyes closed up, (and) the big ones began to open each other's eyes, by warming up their companion's eyes when Dás·k'íya'' burned to death. The girls went home where each one belonged, when they began to open their eyes. So much for that.

20. DEVIL-FISH KILLS Dás·k'íya''

"Devil-fish has defamed you, Madam, Dás·k'íya'.'" Whereupon said Dás·k'íya'': "What utterances did he use?" Then the one who was informing said: "Oh, he just spoke evil of you. It was said of you that your pubic hair is like wild berry vine; that was said of you." She said then: [5] "That one with the wormy mouth was the one who spoke evil of me; that one with the bag full of excrement under his chin."

And so, she put on her clothes, (and) made herself tidy. "Bring me the comb, I will challenge him." She combed her hair. When she finished combing, she went to challenge him.

Then she reached the door of Devil-fish's home. Then, said Dás·k'íya'' when she reached the door: "And so, [10] I have been told that I was defamed by this one here who keeps on moving his eyeballs in all directions, the one with a bag full of excrement under his chin."

Devil-fish did not attempt to reply. All that he said was: "Bring your hand closer." I guess she was acting the way she was known to act always.³ That is just why Devil-fish said: "Bring your hand closer." Presently Devil-fish caught the hand of the one who was talking. Holding Dás·k'íya''-s hand he said (to the tide): "Make haste! [15] Flow up!" Then said Dás·k'íya'': "Let me go, let me go!" (But) Devil-fish just said again: "Make haste! Flow up!"

The ocean was in high tide and rising. Then said Dás·k'íya''

1. Namely, the stones.

2. Tradition says that this happened on the north side of the Quileute River, on the long stretch of sandy beach which joins James Island to the coast.

3. She gestured with her hands when she talked.

hal dâ·kił yik dás·k'iya': é.laxa's·til é.laxa's·til dó·qota'ks.s.ta'f·lite.
 é· axo'c·i.ali'' ya'. hóya·so tat hal ya' kó·f ax^u ayóx^u. k'wé·s
 ła kó·f yix tsê·ła. qayé· ła ks dás·k'iya'' tsaqe'·łaks hal é.laxa'stil
 20 é.laxa'stil ha''qoxá.tił·staalite k'wé·s·ic yiliki'' p'ét'le' yix t'é'ik'al
 xe' qalé·. t'ciqa'' dás·k'iya''. bét silas sa'a.

1

21. The man who was left on a rock

itsó· sa'a. ha'laxa'd·o yaxóldo'o'sto'ol. kí'tax hóx^uwal
 tsíyaqa'ldo qwá'ali'tcqâ·lic. xwa'áu dâ·kił xe' itcálat. lé.ti'
 dâ·kił xwa' lá'au itca'x xe' k'a't'ła. itca'x dâ·kił tca'à... yix wá·a·ł
 5 kitó'q'wa'yoo't. itsó· sa'a t'sé·daq yix wá·a·ł. hal dâ·kił xe'
 baksto''yaa'k ó'al ax^u ta·s ó'al há'wal. kól·ol dâ·kił yix wá·a·ł
 é'la·xal xe' wá·a·ł. ó'al yix é'la·xa''. ó... hal dâ·kił yix ba'ksti
 tokò·l. taxáu dâ·kił xe' ó'lä'yí'sis yix ó'al. xaya'sx dâ·kił ó'al.
 ó... hal xaya'sx yix ba'ksti tokò·l. t'átca' dâ·kił s hé yix ba'ksti
 10 ó hé'al. hal dâ·kił héxa'a'qwâ·li yü'x·o yix ba'ksti sé't'a'ts dâ·kił.
 t'átci' dâ·kił é.laxa'' xe' héqse'et. á·lá·til dâ·kił. hal dâ·kił
 hé't'sit síyaci' s qwál·al: (*singing*) lelako's·ta tca qwál·al qwál·al.
 tála·táñile' kila'. óloko'sida'tá·se''ili te tca'á...wituwa'. tála·
 táñile' kila óloko'sida'tá·se''ili te tca'á...wituwa'.

15 hal dâ·kił yix qwál·al teiyítcale'qł·lite tí'yo'q'ali' til la'q'a.
 xaya'sx tat aláq'al: (*singing*) lelako's·ta tca há't'a·ł há't'a...ł.
 tála·táñile' kila. óloko'sida' tá·se''ili te tca'á... wituwa'.

hal dâ·kił yix há't'al: hákuxa'tiłdoóq^u·li'tc. láwa'ya'úwa''t'sís·li
 til é qalé''ili. xaya'sx látata'l hal: lelako'sta tca yat'co·'bad
 20 yat'co·'bad tála·táñili' kila. óloko'sida' tá·se''ili te tca'á... wituwa'.

hal dâ·kił yat'co·'bad tá·li'eli til é qalé'li. hákuxa'tiłdo'oq^u·hilitc.
 xaya'sx ła dâ·kił hal hét'e·it'si's xe' qwâ·t'ła: lelako'sta tca qwâ·t'ła.
 qwâ·t'ła. tála·táñili' kila'. óloko'sida'tá·se''ili te tca'á... wituwa'.

"Let me go, let me go! You are getting my skirt wet." Devil-fish did not even attempt to reply. He would only say: "Make haste! Flow up!" Presently the high tide hastened. She was still being held in spite of the fact that she kept on saying: "Let me go, [20] let me go! You are depriving me of my breath." Presently she began to drown, the house being filled by the ocean. Dás'k'iyá' was dead. So much for that.

21. THE MAN WHO WAS LEFT ON A ROCK

Now then. They said to each other that they should go in search of shell food. They went out on the ocean navigating with a crew of three men. So they arrived at the place of their destination. Two of them disembarked and went to a rock. Then one went far away over [5] the top of the rock. Well, he defecated. Then he said to his excrement: "Say, 'Here' when the other man says 'There?'"¹ Then that one embarked and left the other.

The one who was left said, "There?" "Here," responded the excrement. Then he went to the place from which the sound of "Here" came. Again he said "There?" "Here" responded the excrement. Then he knew that it was the excrement that was saying "Here". [10] Then he said: "It was doubtless this excrement," and he kicked it. He realized then that he had been abandoned by his companion. Then he wept.

He said when he saw a sea-gull: (*singing*) "Take me across, Sir, sea-gull. I have been left on an island by my brother-in-law. I have been left on an island by my brother-in-law." [15] Then said the sea-gull: "You might fall off; I sway from side to side when I travel."

Again (he sang) when the next (traveler appeared): "Take me across Sir, seal, seal. I have been here for a long time. I have been left on an island by my brother-in-law."

Whereupon the seal said: "You might not be able to hold your breath long enough. I go over two stretches to the beach (over double the distance from here to the beach) without coming to the surface."

Over again he said: "Take me across, Sir, summer whale, [20] summer whale. I have been here, etc." Then said the summer whale: "I do not come to the surface for a long time. You would be out of breath."

Again he said the same thing to the large whale: "Take me across etc."

1. The usual way of calling to locate a person.

hal dâ·kił qwâ·t'la hákuxáti'ldo'óq^uhili'tc tá·h'cli til é qale'ili.
 25 xaya'sx alák·al: lelako'sta tca sáb·as, sáb·as. tála·táhili' kila'.
 óloko'sida'tá·se'ili tc tca'á... wituwa'.

tcá'wa'a'c ta'áta è'al sáb·as. è hal wá·li til yili'kla'lela til
 lá'q'a. hó hal. itcáx tco'o. kol·ò·l yix poð·q ól xe' sat'owà· xe'
 lá·litya's. lá'luwa'tx. kiki' yix ha'éslo't'silat sáb·as xwasáuwal.
 30 xwatip dâ·kił xe' ót'ala'et ós yix t'e'ik'á·lo'. k'át'sitip xe' t'ate'pat.
 xwatip dâ·kił q'wästi káxtipe's^uwa. té·wa dâ·kił yix hae'sla'v
 poð·q. tsó sa'a q'wästi' álatile's·qal: sx...ko·la káxte'p s t'ate'pat
 sx...ko·la káxtep s t'ate'pat. hálaqa'aq^usi'ili tc á't'cit he'yi á't'cit
 he'yi. hála·qa dâ·kił q'wästi' tci'it'a'lx ax^u ta·sk¹. hal ax^u dâ·kił
 35 áqs^uwa'taq'óts ax^u qwâ·t'lxaxe·s xwása·wat hal ax^u. k'wé·s la
 dâ·kił há·yil q'wästi': qwâ't'lxaxe·s xwása·wat. ta·sk yix poð·q
 kidi'. k'wé·s la yaló'watx xá·lili'l xe' qwâ·t'la. hál·a·qa dâ·kił
 q'wästi': há·yil ax^u ó'li tca'à· áq·s^uwata'. xwa'áuw yix poð·q k'wé·s
 la. xa...le'...l. hé·ó·ta tat q'wästi' t'sá·da·wi'l t'síl·a·t'sil. xaya'sx
 40 tat q'wästi' t'síl·a·t'sil tat xwa'áuw. k'wé·s la dâ·kił q'wästi' tciyaxo'
 lálúwaqa'lx. ha...yil q'wästi' ak'ístä... áqsò·wat itcaqál·xal qatá.
 k'wé·s la xaba'c itcaqa'lx yix xala'à·ta'e. xaba'c t'ciqá'. héqs·te'c
 la q'wästi' t'ciqa'. yaló'owa'tx dâ·kił taxáuw yix áqs^uwa'ta'e
 poð·q. qalókuti's s q'wästi' póxti'lox^u tci'tc·al q'wästi' s^uwa'tc·i'.
 45 hála·qa dâ·kił q'wästi' taqát'h'litca' hét·iyo'o'qa. hal dâ·kił
 q'wästi hé·xa's ti ha'ò. hét'is xe' t'ce·qa' abe' xabá· la t'ciqa'.
 hé·xat so'o. xaya'sx dâ·kił likatséq'o'd·o q'wästi': ic·tí·tsa'a
 ic·ta'das. t'síl·a·t'sil dâ·kił t'se·ka' wiyil·t'síl·li'spqala's. siyá·
 qala'woli xaba'tilite t'siliá·t'sil. tsó sa'a puxté·lox^u potsxóte'-
 50 lox^ulic xe' q'watce't sowa'witcâ·lic. tsó sa'a sowátc'i' yix
 xá·li'tcla'e yaló'watx hóx^uwal yix xá·li'tcla'e laq'a' téxwal.
 bétsil·as sa'a.

1

22. The girl that was left on a tree

t'silowá·sil litsiyá·sil itcá·sil xe' ot'cò·q'wa'łas yix t'sa'pis.
 óq'ots dâ·kił xu'x·wa' á·lata'à· hal yik á·lata'à·: taxwé·ti'i' kila'

Then the large whale said: "You would be out of breath. For a long time I do not come to the surface." [25] Again to the next one: "Take me across, Sir, killer whale, etc." Finally the killer whale consented saying: "Yes. I do not sink my dorsal fin when I travel," it said. "All right," it said, "climb up there." The man rode on the rear, on its fin. They proceeded toward the shore. The whale landed alongside the beach. [30] He went to the door from which the ones who were in the house had started. He pounded on the door. Then Q'wästi' came to the door and opened it for him. Then the man who had been brought over entered. And it happened that Q'wästi' made believe he was crying (saying): "Come, open the door. Come open the door is said to me by my chief, the chief that is no more, that is no more." Q'wästi' was told then: "Early in the morning go out. Say then [35] from the top of the roof: 'There is a whale ashore', do say it."

No sooner it was morning, Q'wästi' went out and climbed to the top of the roof. Presently Q'wästi' yelled: "There is a whale ashore". The people came out and got busy. Presently they went toward the shore to cut up the whale. Then Q'wästi' was told: "Yell, 'I shall be there on top of the roof'."

The men reached there presently. They cut and cut. Every time that Q'wästi' approached, he was pushed aside. Again [40] and again Q'wästi' was pushed aside when he approached. And so, presently, Q'wästi' stood still looking toward the land. Q'wästi' yelled: "What is that on the roof? Just look that way." Soon all those who had been cutting looked. All dropped dead. Even Q'wästi' died. Then the man who was on top of the roof went to the shore. He reached Q'wästi' first. As soon as he reached Q'wästi' he blew on his eyes and Q'wästi' opened them, being resurrected. [45] Then Q'wästi' was asked: "Who treated you well?" Said Q'wästi': "This one right here," pointing to one who was dead, because they were all dead. "And this and that one." Then spoke in another language (*in Makah*) "And this one, and that one." Then he was pushed aside. "Confound it! you are pointing to too many. I saw you; you were pushed aside by all." Well, he began to blow in the eyes; blowing in the eyes of this one and that one [50] and of the rest, and they began to come to life. And now, those who had been cutting were resurrected. Those who had been cutting set out on the ocean going away to their homes. So much for that.

22. THE GIRL WHO WAS LEFT ON A TREE

She was placed up there, held as a captive. She was sent to the very top of a cedar tree. There, therefore, she cried. The one crying

o...wa... tsótsxo'leci hé.a.qáyayo's keda' tá.ła t'aleli kila' litsiá.-
 5 tasi'ili tc haľubá'bo. k'wé.s ła dâ.kiľ kítaxa'l yix tsoxóle.ci'l yix
 pá'qa'yaa'ks yik litsi.yat. qwá.letciqá.lic kítax. qalé'wà.x^u
 yix kadé't'ot' kulé xe' hóc.ła.lo. á.lata'à. ła á.lata'à. hó hal
 dâ.kiľ yix qalé.ewax^u huc.ła.lo'. koqwálec ki' á.lata'à. ho hal
 dâ.kiľ yik á.lata'à.: (singing) taxwé.ti'i' kila' ó.wa... tsótsxo'leci
 10 hé.a.qáyayo's keda' tá.ła t'aleli kila' litsiá.tasi'ili tc haľubá'bo.

kuqwálec dâ.kiľ xaba'c ki' á.lata'à. taxá.υ xe' ó.layo'oks yalı't'sip
 xe' há'ba. hal dâ.kiľ yik lit'sê.yat há.yil. hal láläyo'' é. wa.
 axo...ł hé.laxa' tci' ó. sa'a. hé.xate qaqá.yits. (hé't'sis tci'
 kolè... xe' wáx^util)

15 ó. xe' yalı't'si.pat tciya'wà. xe' ó.ks yik á.lata'à. hal dâ.kiľ
 t'łaxà'l yix pá'qa't'ot' xwa' itc'q.wá.sido'okiľ taxá.wi. taxáu
 tat xe' há'ba yix háhado'syaa's hóc.ła.lo' t'siló'wa.txa'al é. tat
 é.ła.ci'd.o'o káx^ual tat. tálic itsó'o xu'x.wa iyé.xwat t'siló'wa'txa'al.
 é. tat yá.tcawí'łxa qáx^ual. halá..qa dâ.kiľ hóc.ła.lo' kwáti' tcâ.li
 20 é.xwa'υ. hé.t'e.lic xe' há.hado'syaa'k. è. hal dâ.kiľ hóc.ła.lo'
 kwátili'ili. k'wé.s ła hal hóc.ła.lo' tcox, tcox, tcox. k'wé.s ła
 há.lasx xa'x.e t'siyi.lo'wa'tx. é. dâ.kiľ t'siyi.lo'wa'tx. é. dâ.kiľ
 tesixíł.ki'l xwasa't'el kolowá't'el. xaya'sx tcox, tcox, tcox
 x^ubáq.'al t'siló'wa't'el. k'wé.sec t'siló'wa'tx tciđó.o.xwal tcox,
 25 tcox, tcox. łaxe.'ki'l.a xwa'áu xe' ó.ks. hal dâ.kiľ hóc.ła.lo'
 hé't'set xwa'á.υwi' dá'aqalawo'łli. bak'éł.xal yik á.lata'à. hal dâ.
 kiľ hóc.ła.lo' há.yil héqale't.xal xe' kupè'ł héq.se'et, hal hóc.ła.lo':
 asáq.waye'laľt'ale'... hála.qa dâ.kiľ yéq.wayil ax^u łatcé.... hál.isqa'l
 ła tc lá.ela.tcísqala's'i'. ho hal itcáx.tco'o há'q'o' hal hóc.ła.lo'.
 30 k'wé.s ła há'q'ò'ł yiq.wayil. kó.ló.watx ła hé.kila' toko' hóc.ła.lo'
 há'q'wa'à. hé. ła taľopat.a hóc.ła.lo' itsó.xaq. lá'awa'l dâ.kiľ
 yik tokót.sil hal dâ.kiľ hóc.ła.lo' ye... itcáqayi'łaks tá.łopat

said (*singing*): "I have been hoping for a long time, alas, for some one to come around here hunting with bow and arrow. For a long time I have been held as a [5] captive by Haľubá'bo."

Soon after that there started out those who were to hunt with bow and arrow, the brothers of the captive. They were three in a canoe. The one in the middle of the canoe was her younger brother, named Humpback.

She kept on crying. "Listen," said then the one in the middle of the canoe, Humpback: "I hear a woman crying." "Listen." Then said the one crying: "I have been hoping for a long time, [10] etc." Then all heard the one who was crying. They reached the place from which her voice came, and stood by the trunk of the tree. Then the captive said, yelling; her voice said: "Do not eat those things down there. Those are my tears." She meant what is called wáx^util.¹

[15] They were there by the trunk of the tree under the place where the one who was crying was found. Then the brothers planned in what manner they could reach her. Then Humpback's elder brother went forth and tried to climb the tree. Every time he tried he would fall. Thus after a long while they took turns trying to climb. They could hardly start when they would fall. Then Humpback was told: "It is your turn to try," [20] being addressed by his elder brother. "Yes," said Humpback, "I shall try." Then said Humpback: tcox, tcox (*imitating the sounds made by a squirrel*). Presently, he was going up saying this. Not very far up he headed downward to return (*turned upside down as squirrels do when wishing to go down*), downward he headed. Again: tcox, tcox, he turned around, heading upward. Presently he was climbing, making the noise [25] tcox tcox. Very soon he reached her. Then said Humpback when he reached her: "I am going to fetch you." The one who was crying stopped (crying). Then said Humpback yelling, addressing the ones below, his companions; said Humpback: "In what manner shall I put her on my back?" Whereupon he was told: "Carry her astride. Any way whatsoever, never mind even if she shows her vulva." "All right, get up there, be my pack," said Humpback. [30] Presently he was carrying her astride. Humpback was coming down very fast, and reached the ground carrying her as a pack. She was Humpback's own sister as well. Then the one who had been brought down walked (took a few steps). Whereupon said Humpback: "Eh, sister, you walk as though your thighs could not

1. A kind of wild berry which grows in cedar swamps and resembles the cranberry.

yík·a·yil. hála·qa dâ·kił ʔe' héq·si'it la'é·la.tilitc tca tsé·ka.
bétsil·as sa'a.

1

23. The two brothers

- qalókuti' xwa' k'adé't'ot' hóx·wal s p'ete'd·o. ha't'ali'ali'c.
hé.qati' dâ·kił kí'tax̣ yix̣ hadó'st'ot' lál'luwa'ṭx̣ k'á.xiali'ł. é·xwal
dâ·kił yix̣ há't'a·lal. xaya'ṣx̣ é·wal yix̣ k'ax̣i·yat hadó'st'ot'.
5 tsó· sa'a awícqwa'd·o. xaya'ṣx̣ dâ·kił p'et'it'qwa'd·o hóx^uwal yix̣
k'ade't'ot' hayáxa·li'ł há't'ali'ali'ci'. hé.qati' xaya'ṣx̣ kí'tax̣ yix̣
hadó'st'ot' lál'luwa'ṭx̣ k'áxeya'lił. tsó· sa'a éwal yix̣ há't'a·lal üxwá·
soq^u hé.soq^u lál'au. éwal yix̣ k'ax̣ê·yata'e t'łoko' ki' yalô·lat yix̣
k'ax̣iyata'e hiyísilika' tik xwa' há't'al. hal dâ·kił yik we·sá't'so·pat:
10 wa·lo' t'oq^u hiyíse'ili'ali. hayá·xal dâ·kił hóx^uwal s pe't'e'd·o
yix̣ há't'alal. kí'tax̣ dâ·kił hayá·xal yix̣ k'ax̣ê·yat lál'luwa'ṭx̣.
dâ·kił paqét·ale'ṭx̣al hóx^uwa' xwa' k'ax̣ê·yat. paqétdo dâ·kił
há't'alit'si'sqal hét'e·t'si's ʔe' t'é·k'à· ha'abá·lici'ł. hiyo's dâ·kił
la hé· la há't'al. itca's dâ·kił ʔe' ó·s tas yix̣ há't'al t'łáx·yexei't
15 ʔe' k'â·t'la. hiyò·do té·x^uwal. qalókuti'tesa' s há't'al. é·wal
yix̣ t'layó·wà· yix̣ k'áxiyáta'sqal. xaya'ṣx̣ awícqwa'd·o. xaya'ṣx̣
p'et'itqwa'd·o. xaya'ṣx̣ hóx^uwal yix̣ há't'a·lal. xaya'ṣx̣ é·wal
yix̣ k'ax̣ê·yat. xaya'ṣx̣ hóx^uwal yix̣ há't'a·lal s p'et'it'qwa'd·o.
táx·a·wà· dâ·kił yix̣ há't'alal ha'á·ba'ł ʔe' tcií.t'asi'cit. é·c yix̣
20 há't'al ó· ʔe' k'â·t'la. hé ó·ta la dâ·kił xo'o... ʔwa'á·wels péke'
yix̣ há't'al xaba'c. wéłdo' yix̣ ó· la tcè·k^u. xwa'áu dâ·kił hóx^uwa
łatsè·ł xwa' wi'łdo. káx^uq'wa·yil dâ·kił yix̣ há't'al cé·qo'tsil yix̣
tsé·yaqa'ł. cé·qotsè...ł qá·qal tat ʔe' té·kwa. tsíka'd·o tat yix̣
té·kwa tsaqé· la xáali'ts·il. cé·qutcił· é· t'atca'à· xwa' itcałá·se'ilit.
25 ala·'til tat ha'á·yil. wac siya ʔe' t'siqà·ti abe' s béqó'lic. bá·qwałá'

touch."¹ He was then told by his companions: "You have been obscene, Sir."² Curse you!"

23. THE TWO BROTHERS

First the younger brother set out on the ocean at daybreak. He started to hunt seals. And the elder brother went to the woods to make a canoe. The one hunting seals returned home. Also the one making a canoe came home. [5] And then night came. Again at daybreak the younger brother set out on the ocean on another trip to hunt seals. And also the elder brother went to the woods to make a canoe. It happened that the one hunting seals was successful in catching; he caught two. There came home the one who had been making a canoe; the elder one came out from the woods. Thereupon the one who had been making a canoe said to his wife: "Does he ever give you a piece of seal?" Said the woman: [10] "He has never tried to give us even a little (piece)."

Once more the seal hunter went out on the ocean at daybreak. Once more the canoe maker went to the woods. Thereupon the canoe maker made a resolution. He began to work to make a seal out of wood. He finished, and there it was! A seal! Then he took it to the place where there were seals, on top [15] of a rock. Having finished he returned home. Evidently the seal hunter arrived first. He must have caught a seal. The one coming behind returned; the one who had pretended to be making a canoe.

Night came. Again it was day. Again the canoe maker returned. Again the seal hunter went out at daybreak. The seal hunter approached stealthily the place where he was catching seals. There were many [20] seals on the rock. Just as he was going like this,³ about to reach them, all the seals scattered away. Only one remained there, a big one. So, he approached it and speared at that one which remained. The seal rolled down the rock, the seal hunter and his equipment⁴ being pulled steadily, and he took his knife and cut the rope. Every time (he cut it) the rope connected itself although it was being cut. He is being pulled, not knowing whither he would be taken. [25] The steersman wept. He could not see the land because it became foggy. The fog passed away and then they

1. An allusion to the condition of a woman who has just lost her virginity.

2. One informant explained that the obscenity was not so much the allusion, but the actual use of the word *yik'ay'il* which should not be used in the presence of women.

3. Making a gesture indicative of slow, cautious motion.

4. The term includes the canoe and the men in it.

dâ·kił síya'c s t'siqà·ti haqwéqł·tis. wá·axil yix ceqótc·la'es
 p'óxu^ual. ła ké·das s t'ek'à. t'ik'a'a't'e'exa'ak'o. keki'' ɭaluwás·-
 qal ce'quqal xē' hél·o'it ká'diya's qá'aba't·tis. éwa ła á·la·ci'
 betá·taci'l. se'yac dâ·kił tsé·yaqa'l háku'thi wáq·t'sil. t'eké·tad·o
 30 dâ·kił yix tsé·yaqa'l xē' ká'diya'sqal itcá't'a·yal xē' ó·s wát'i·si'-
 yatqwa·la. wá·xil dâ·kił yaxó'wà xē' ó·s yix ká'diya'sqal. alá·qwal
 dâ·kił t'selák'il tá·lic tat é· qalé'ili. hé·qati' qalé' lüwò·' s píts-
 xiyó'' ɭá'au. kó·l·os tat xē' hé·lot. xaya'sx dâ·kił tat wa·a'l é·
 qalé'ili. ó· ła piyá·qa yix sá'la'à. hálaɣa'd·o dâ·kił s wá·al ła
 35 qalé'ili k'ók'ót·wa'·listo ax^u sa' hé·alis tas wá·a'li ła qalé'ili'.
 t'ɭaxà·l xu'x·wa hé't'sil tas xayás·ɣa'tc t'sé·lá'ak'i'lite. é·ca't'sil
 xē' pítsxiyó''. hiyò·do t'ɭaxà·l hé't'sit sa'a tas t'selá'ak'il. kí'tax
 cé·quqal yaló'was yix ka'diyás·qal k'ók'ót·wa·li'l xē' hé·ali's. k'wés
 ła xwa'áu qá·qal wéɭa'ts xē' pítsxiyó'' suwá·aliɭa' qalé'ili. hélacéqo·-
 40 ɭal xē' pítsxiyó'' abe'' é· ła á·la·ci. xwasé' cé·qoqal s wá·aliɭa'
 qalé'ili. hé·qati' qalé'' lüwò· tat s ɭá'au pítsxiyó'' tcikó'ta'e.
 hiyò·do xu'x·wa' tsikt'sa'l. t'atei'' k'ók'ót·lil. xaya'sx itcá't'a·yal
 xē' o·s yix k'ók'ót·li'ilit. ła'luwa'tx dâ·kił kiki'' taxá·weɭ xē' ó·s
 yix k'ók'ót·li'ilit. xwa'áu dâ·kił xē' ó·s yix ka'diyás·qal. hal
 45 dâ·kił hé·ká'k'o k'ók'ót·li's·ta. hal dâ·kił hé ótila'c axo'l itca'x tci'
 ó·t'iti'l. é·cate tci' poð·q ó· tci' ó·t'ala ti'l. k'wés ła é·wal. té·wa
 xē' ó·t'is. halá·qa dâ·kił hé't'set téwa'a': ásaqla's·ika tik á·laɣ.
 hal dâ·kił q'ala'a'slot'oqu hé·xats háxa'a's. abe'' é itcáq·la·xa'
 xux·wa yix poð·q. abe'' é itcáq·la·xa' hé·laxa' xē' pítsxiyó''.
 50 abe'' hóyixal tat s t'é'eda'xu. qat's·è·l tat xē' pítsxiyó'' dê·xas
 é·cici' yix t'é'eda'xu abe'' hés xu'x·wa tat hé·laɣ. hal dâ·kił
 t'ɭaxà·l yix poð·q háyo·kuli xē' héla'qtciyolit'o' téwasi' xē' ó·t'it.

could see that the land was near. That which had been pulling stopped and came to the surface. They could not believe that it was wood. It was made of wood, however. They landed, pulled the canoe they had been using, hauling it on land, and hid in the bushes.

They had not had anything to eat for many days. Then they saw a manned¹ canoe approaching, with only one man on board. [30] The one in the manned canoe became aware that some one was hiding, by extending his arm in the direction where he was; not because he saw him.² He stopped, therefore, near the beach facing the place where they were hiding. He undressed and dove in, not coming to the surface for a long while. Then he came to the surface bringing up two halibut. Then he put them in the canoe. Again he dove in, not coming to the surface for a long while. There the ones who spied were watching. They said to each other while he [35] had not yet come to the surface, "Let us steal what he caught while he does not come to the surface." They planned then for the time when he would again dive. He was catching very much halibut. They planned that it would be this time when he would dive. Presently he dove. The ones hiding went and pulled the canoe on land in order to steal what had been caught. No sooner they approached it they grabbed one halibut while he had not yet come to the surface. They were going [40] to eat the halibut, because they had not eaten. They returned to pull the canoe while he had not come to the surface. And now he came afloat bringing two halibut, one in each hand. He finished and dressed. He discovered the stealing (that some one had stolen his fish). Again he extended his arm pointing to the location of those who had stolen. So, he reached the place where they were hiding. He said then: [45] "Come along with me to the place where I live. There are many people where I live. There are many people where I come from."

Presently they arrived. They entered his home. They were told (asked) when they had entered: "How do you prepare food when you eat?" They said then: "We boil the food and also broil it." Because those people did not eat that way. Because they did not eat halibut that way. [50] As they only ate maggots. They buried the halibut so that it would gather many maggots, because that is what they ate. He said then that the people should prepare to

1. If the ordinary word for canoe had been used it would have meant that there were no people in it.

2. An allusion to the possession of that kind of magic power which turns the hand of the possessor toward the location of the object or person he wishes to find.

- k'wé's ła téwas x̥e' ó·t'it. há·x̥il héqalis x̥e' tcè·k^u t'otcóspe'qol
 hé't'sil̥ x̥e' t'é'eda'x̥^u. té·wa yix̥ pod·q xaba'c. hal dâ·kil bót'le.lat:
 55 t'la·xà·l axo'l̥ xwa' hé.lata.t'oq^u haés·la'wi sa' alák'tciyo't. hal
 dâ·kil axóc yix̥ á't'citya'as wéqwatsís·to axo'l̥ háyoq^uli's·to axo'l̥
 xwa' xa'b·a tciyo·lit. adá.si'li'·lo xwa' hét ax^u haés·la'wi. k'wé's
 ła kí'tax̥ háhá.yoq^ut'sic. xwá·awi'l̥x̥ yix̥ pod·q wê·qwal. hal dâ·
 kil̥ yix̥ üxwá'q'ol hé· axo'l̥ ła xwa' héta·tik haés·la·wi sá'laya'q'a'.
 60 axóc dâ·kil̥ yix̥ wà·l̥ hé·li ti hal. hé· yix̥ qwâ·t'la yix̥ hal há'e's·la
 wi'l̥·tcayo'. teítet'so's x̥e' liwit'síllit̥ yix̥ üxwá'q'ol xa's'dex̥ yix̥
 liwitsílli's. kí'tax̥ yaló'watx̥ yix̥ haés·lo't'sil̥. óqalè·k^l so'o'
 xwása'wal. hala'qa dâ·kil̥ yix̥ haés·lo.t'si'l̥ üxwá·xał ax^u hóxwa'-
 tkóxwale'ilite x^u tsét'i'pt'éqwa'tciyo·'lit'. é wa ax^u taó·xwale'ali'
 65 ho'o'sx̥ ax^u tite qátshil̥ dē·xate wa táoxwale'ali'. ác·k'waye'tido
 yix̥ qwâ·t'la haés·lo.t'si'l̥. xaya'sx̥ dâ·kil̥ hala'qa yix̥ haéslo.t'sit̥
 líc·qwayil̥ ax^u tite tsádiliwitsí·ilil̥ tite hóxwa't·qóxwali'te. hiyó·s·lol̥
 kí'tax̥ hóx^uwal̥ yix̥ qwâ·t'la. k'wé's ła sá'si'waxa'lis tat qale'
 kí'tax̥. k'wé's ła hóx^uwatqóx·wal̥ hé't'set t'átcà·wi s tsít'i'pt'e'-
 70 qwa'tciyo·'lit'. k'wé's ła tá·aliwè·t'sil̥ hé't'set hóxwatqóx·wali'.
 lic·a'ts x̥e' óqwayela't ó·lil̥ x̥e' haésla'wa· tat. éla·xal̥ dâ·kil̥ yix̥
 latsé·li'ali'iyi t'atci's é tsix̥ qwâ·t'la'a'. kí'tax̥ yix̥ qwâ·t'la x̥e'
 itcá·lat. xwa'áu x̥e' ót'ała'e's yix̥ haés·lawat·tat. xwasá'wal̥ yix̥
 haés·lo.t'silat. leti' yix̥ haés·ila'v. létcis x̥e' hésoqwa·si'ilit̥ xás·dex̥.
 75 te·wà· x̥e' ót'ała'it. ó ła yix̥ há·aba.li'ci' hadóst'ot'. t'la·xà·l̥ dâ·kil̥
 üxwáqolici' héq'o'txaci' x̥e' lüwo'ò·si'lit̥ xás·dex̥. k'wé's ła wê·qwal̥
 yix̥ pod·q. xwa'áwił̥x̥ yix̥ hayóq^uqwa. tciyaxo' dâ·kil̥ taxáu x̥e'
 ó·s yix̥ hado'sya'ak yix̥ üxwá'q'ol. qá·qal̥ tciyax^utcí's lüwè·l̥ ó·kis
 s qala·wat̥ yix̥ het'élici'it̥ ha'bí·la'c·i. hé'ol̥ yaló'wà· ła tciyaxo'

invite their tribesmen and have them come to his home. Presently they entered the house. They boiled maggots using a big kettle to cook them. All the men came in. Then said the host: [55] "Decide yourselves which one of us will escort these strangers. "Then their chief spoke saying: "Let us gather and invite all the tribes. We shall seek (chose) who will escort them.

Soon they were on their way inviting here and there. There began to arrive the people, assembling. Then said the one giving the potlatch: "It is for you to decide who will be the one to escort the visitors." [60] Then spoke one of them: "I shall be the one," he said. It was the whale, the one who said he promised to be the one to escort them. The potlatch giver put on the ground what he was going to let them take with them as a gift; it was dentalia that he was going to let them take.

The one who was going to escort them came to the beach. He arrived there and placed himself alongside the shore. Then the one who was going to escort them was told: "Be careful, you might be pursued by the tribe of Hair-tied-on-top-of-the-head. Do not let them attempt to get close to you, [65] come to the surface only once in a while, so that they may not try to approach." The back of the whale escort opened up. Again the escort was told: "Stretch it open in case they are about to overtake you, if they come out to pursue you." Everything was ready and the whale was out on the ocean.

Soon, after a long distance, it was going on the surface. Immediately they started out to chase it, when they came in front of the tribe of the Hair-tied-on-top-of-the-head. [70] Soon they were very near, when they were chasing it. It opened its back and exposed the ones who were being escorted. Then the ones who had been trying to spear it, let it go, knowing that it was not a common whale. The whale went on to its destination. It arrived at the place where the ones escorted had come from. The escort placed himself along the shore. The escorted ones disembarked. They unloaded the dentalia given to them as a present. [75] They went into the house from which they had come. There was the elder brother who hunted seals. He decided thereupon to give a potlatch and distribute the load of dentalia that he had brought.

Soon the people assembled. The guests had already arrived. The potlatch giver got up then and approached his elder brother. He took hold of him and made him stand up, bringing to the middle of the room the one who actually had been hunting seals. Right by his side there stood the younger brother. And then

80 yix kade't'ot'. tsó· sa'a wós·lil xē' ha·do'syaa'k hal it'só·lixaq
 é·catale'tili wá·litc wál ki'la é·ca tale·tila'. k'át't'la'c yix wósle·tsi'.l
 ó· so'o' qalá·wat. talà·q·la k'át't'la'c abe' lüwaqá·t'sil toqó·sil
 het'e'lic xē' k'ade'.

1

24. Wadswad's exploit

t'łaxà·l itcasi' s wa'dswad we·sá't'so·patsi'sqali' itcasi' xē'
 ecáq'wa yalê·lat aláq·tcioo't. hésqat'se'ci s wa'dswad ki' taló·-
 patyaa's. we·sá't'so·patsqale'l wa'dswad. téwa's·il itcâ·sil xē'
 5 ecáq'wa. la hé·tcaqal wa'dswad ki' taló·patyaa'k. ó·s·la wik'és·lo
 xē' ó·s·iks t'só·t'e hésqat'si'ilic hét'e·ci'sqali' xē' ecáq'wa. awi'-
 cqwá·do tat é· wa tat ta'óxwaliali' wa'dswad xē' hé·tít'si'sa'at
 abe' kóca'asqal wa'dswad xalit'co's·a' dê·xa' kóca'a'kulase'ili.
 há't'sol tat awi'cqwád·o t'sítclowat tat xē' hétici'sqale't. p'ét'et'-
 10 qwa·do tat hé·t'sis tat xē' q'á·qwa· tat p'ét'it'qwa'd·o. k'á·t'sil
 tat yix wé·sa't'so·pa'tsqal xē' q'á·qwa'. hal dâ·kił yik le'bipoð·q
 kí'ita'wat ása'qłat'a·li ha' la tíya·'li k'at'sa'à· tas. xaya'sx tat
 awi'cqwád·o há't'sol tat t'sítclowat tat xē' hé·t'i'sqalit. xodó'oq'-
 wal yix tíiyał. t'łaxwà· wa'dswad é· lebat'éli'ali. qá·qal xē' xali'lya-
 15 a'k wad'daswad s xodó'q'wal yix tíyał'o'yaa'k. t'sa·li' wa'dswad
 há't'ca'qli. qá·qal xē' xali'l yaa'k kuts·t'e·'qu. páx^u·al hé·t'ses
 kuts·t'é·do'olä'yo'o. hal dâ·kił yix t'łó·xwa'das póx^u·ala'x tcâ·li
 há' yó·ale til la hal s té·eya'l. ta·sk wa'dswad liwè·l xē' dók^ut'cit.
 hé ó·ta la tokó·do'o'l t'edé'ik'al t'sá'ala'us lawa'k^u tcikó·yat luwò·
 20 la xē' dók^ut'cit. hákuta'x láq'a' wa'dswad. abesi't'sil. talá·...wil
 wa'dswad. hal qatá xē' ót'a'łxa'ait hix ko·lè·yut' éwalá·ali' la
 lüwit'éqwa'ta ti'l k'adódo'q'walite ti'l háku'tlatc. itso· dâ·kił

[80] he spurted a mouthful of water at his elder brother. He said: "Thus I also have much heart (i. e. I am wise, intelligent). You are not the only one who is wise." The one spurted at turned into a stone in the middle of the room. For ever he remained turned into a stone because he was transformed by magic, in vengeance, by the younger brother.

24. WADSWAD'S EXPLOIT

They planned to send Wadswad pretending to be (i. e. disguised as) a woman, to send him to a fierce slaughterer in another tribe. Wadswad was to look like his sister. Wadswad was going to pretend to be a woman. He was sent to the fierce one and they had him come into the house. [5] Wadswad looked exactly like his sister. He had a mole on the same spot where she had one, and this was the reason he purposed to pretend to be she, and to pretend to be a wife to the fierce one.

When night came Wadswad did not try to come in contact with the one whom he was forced to marry, because he pretended to be menstruating. Wadswad had cut his thighs, so that he would be thought to be menstruating. When night came, he lay in the opposite direction¹ next to the supposed husband.

[10] When it dawned, she cooked fern roots as is customary when it dawns. The supposed woman was pounding the fern roots. Then the old woman living in the rear of the room thought: "Why should she pound like a male?" Again, when night came, he lay in the opposite direction next to the supposed husband. The male snored. Then Wadswad got ready, as he was awake. Wadswad did not try to sleep. Wadswad took his knife [15] while his husband snored. Wadswad got up quietly, took his knife and cut off his head. When he did this, "pax^u" was the sound as he completed the decapitation.

Then said the old woman: "There was a sound like 'pox^u', dear, was there not? I suspected that he was a man." Wadswad went out carrying the head. As soon as he reached the foot of the hill, he jumped over a distance equal to the length of two big travelling canoes. [20] Still carrying the head. Wadswad was coming over a long distance. He was being pursued. Wadswad ran and ran.

He had said to the ones he had started from, the Quileute: "It will be a sign that I am surely bringing the head if I run in

1. When a woman is menstruating she is supposed to sleep with the top of her head against the top of her husband's head; her body lying in the opposite direction to her husband's.

k'wé's ła síya.qa' xe' aqa.'lit poð.q. ále'tsilic dâ.kil wa'dswad
 hé't'sit xwa'áwa'li s last'lól.at: (singing) hé.adä'uwa... hé.táli ła
 25 baqásiyoo't lalé'wat'sa'kil.

itcaq.á.hitsisli kále.'le'e'...cal tso.t'e. dâ.kil kulé. xe' last'lól.at
 ó.t'alas tso'ox ó. hé sa'a' last'lól.li hé't'se'x^u lüwí.t'e'qwata wa'ds-
 wad xwa' ecaq'wá.yi. séyac yix poð.q ku.lè.yut'. é.cic sé.yac. hal
 dâ.kil lüwi't'é.qwata's. lüwò. ła wa'dswad xe' dók^ut'cit. xwa'adol
 30 s aqa.'lat t'siló'watx aqá...lil. ó yix poð.q e.c. üxwa'qawó.lxal
 wa'daswad héqah'tx xe' poð.q ko.lè.yut' hé.ta'cli hal. bétsi'l sa'a.

25. Rabbit and Wolf

üxwá'aqol wê.qwal yix poð.q. hal dâ.kil kí.yixa'd-o dó.kos
 héxat lawát'sa.kil. hé.łaqo.'bdo'ó'ot'co'l. k'wé's ła dâ.kil
 35 t'lá.esal. qalóq^uti' dâ.kil yix lawát'sa.kil qát'si'l^x halá'ali'ta:
 itca'q q'waq'óya'la't'a'tite kito'tqé.yat'. xaya'sx tat alaké'do'q^u
 yix lawát'sa.kil: qwate'l letcalaxá.be s kítotqé.yat'. t'atcós
 dâ.kil dó.kus xe' héqale't.at. é.xwa'ü dâ.kil dó.kus á.le'tsilic
 tealála's:

40 limiap, limiap, limiap tiluwa'lalpił. limiap, limiap tiluwa'lalpił.
 sé.yali, sé.yali, sé.yali sa' kaxá.wiyo''.

hala't'e éqwa'ldo'o't xu'x.wa' xwa' kaxá.wiyo'' tat kéditsi'ili
 xe' héqale't.at. xá.bat'so' kík'i'ta's áletx abe'' ecá.ol. kí'tas
 á.letx dâ.kil hawá.yi'cka éxwa'ü: hókwa'sqala' abé.sa'ta.
 tá.hic-i' lé.hila'. bétsil.as sa'a.

26. The star husbands

1 tsó. sa'a kí'tax yik á't'cit.t' hé.olic kaki'' tsitsiitskwa'a
 t'iyú.qot'soli'l. kí'tax xabá. ła ha'yéq^uba.yili. tsix ha't'cá.lowa''.
 é.ła. sa'a xwa'áu xe' itcá.lat t'layo''wà. tâ.hi'c la'ü itcâ.hi xe'
 óq'otse.cé.hilit qwa's.eli'. lá.teal dâ.kil hé'bô.li ó.qale.k' t'iyóqót'so'l.
 5 dâ.kil tsa'di t'otcók.tiya'' xe' hé't'sit ó.qalè.ki. qwaslá.qwa'at

a zigzag course, if I should come back." And surely, thus he was seen by his people. Then Wadswad began to sing when he reached the beach, at Where-he-set-his-foot:¹ "I have certainly proved [25] I can beat any wolf (running)." Thus he sang while running, curving and curving, and for this reason they call that place Where-he-set-his-foot, from the fact it was there where he set his foot when Wadswad was bringing the head of the fierce one who was no more. The Quileute people saw him. Many saw him. So they said: "He is bringing the head." Wadswad was still carrying the head. He reached the foot of the cliffs of [30] James Island, he climbed and reached the top. Many were the people present. Wadswad brought word to the Quileute people: "I got him," he said. So much for that.

25. RABBIT AND WOLF

The people assembled at a potlatch. Rabbit and Wolf spoke suggesting what to do. They wanted to play the bone gambling game. So, presently they [35] sat down. First Wolf held the bone, singing: "Thus your intestines will be hanging out, my opponent." Again Wolf changed the words of his song: "I wish to go between the ears of my opponent." Then Rabbit beat his gambling partner. It was Rabbit's turn then, and he began to sing in Quinault: [40] "limiap, limiap, etc. I see, I see, I see a hole in the wall." Meaning he would go through the hole in the wall in case he should be attacked by his gambling companion.

All kinds of animals sent forth their songs, because there were many present. Then Deer sent forth a song, in her turn: "Causing herself to be floating down stream, passing by a log jam." They kept it up for a long time. So much for that.

26. THE STAR HUSBANDS

Now then. The chief's wife was going with her daughters to dig fern roots. They were all going with their pack baskets. The weather was very nice. So they arrived at (the place where) they were going, after walking a long time toward the place where they were going to dig. Presently, as soon as they arrived, they dug for roots. [5] But it was almost noon when they arrived. They

1. This is the name still given to a place on the beach north-east of the mouth of the Quileute River. It is clear to all the members of the tribe that the name refers to the Wadswad episode.

ladâ·kil x^u kopilâq.tiyad·o' ó·las awi'c tsáqotca'ql̥x té.xwâ·li'.
há·tesi'sal dâ·kil. se'ya dâ·kil s é·c yix t'lotóloo't. dâ·kil yik
k'adé'tot' k'wé·sec adá'dał ki' had·o'syaa'k, hal: ku'd·asé·
tca'à· ha' k'udè· t'lotóloo't s há.kutaxa' dá'qal·a. toqò·l dâ·kil
10 yik hadós·t'ot' ki' k'ade'yaa'k: he.sékhi tca'à· ha' tcè·ku t'lotóloo't
tas hákutaxa', hal ki' k'ade'. hé adá'ada'l x̥e' t'lotóloo't pataq·
tiya'sqal yaa'k t'at'sá·xei't. x̥ile' dâ·kil yik kátc.t'ot' abe' é·
xe'sitce.sí'li.a'li kaki' tsitsí.itskwa'a'. hal dâ·kil: kub·ilé·ci't
lebat'é'leł abe'qu t'ce'é·t'alxa'l x^u t'cè· tsá.le'li. xayaxá'alo
15 t'iyooqót'so·li'. é dâ·kil ku'b·ilé·ci'a'li yaa'k t'at'sá·xei't. tá·li'l̥ la
hé adá'ada'l x̥e' t'lotóloo't hal la hé·s la sayà·' x̥e' hé.sit la.

é dâ·kil t'atca'a' yaa'k t'at'sá·xei't x̥e' hé't'set lebaté'ili'.
t'łaxo' dâ·kil yik kátc.t'ot' la ke'das as wâ·al yaa'k tsitsí'itkwa'a'.
é t'atca'a' xwa' ó.ki ta''as. té·xwa·li kula's. tsó· sa'a té.xwal
20 kô·li'c. tsó· sa'a t'łaxo' yaa'k t'atsá·xeit. é t'atca'a' x̥e' o·t.
hó·ya·so' hopê·la' hé.t'cé·yo·lit' yik k'adé'tot' s t'łó·xwa'das
kí·lis·pil ha·do'syaa'k he.t'cé·yo·lit' yik ha·do'syaa'k s tco'tsk'
ha't'c tsi'dá.poð·q.

tsó· sa'a ké·di' dâ·kil yix t'é'k'a'à· hé't'seks é·wa'li yik kátc·-
25 t'ot' ó·t'ah' t'liba'q t'iyooqót'soo't. tsáq·hi ki' o'kilás·e'i't kaki'
tsitsé'itkwa'a' bá'k'il dâ·kil yik kát'ct'ot' x̥e' hé·tit á't'cit as
óqalè·k¹ yaa'k tsitsí.itskwa'a' xwa' awè·. wá·alax^u hal dâ·kil yix
á't'cit. tsó· sa'a é.xwa'ú bá'k'il yix á't'cit ki' yalô·lat x̥ilà'. hal
dâ·kil yik likà·tso' é t'atca'a'. üxwa'qawó·l·xa'ts dâ·kil x̥e'
30 hé·t'it yik likà·tso' as he'adá'ada'l x̥e' t'lotóloo't pa.t'aq.ti'.yas·
qal, hal as dá'aqa·t'co·las x̥e' t'lotóloo't dê·xa' hé.t'ici'. liyá· la
dâ·kil yix á't'cit t'ate'i as qaqa' x̥e' t'lotóloo't. tsó· sa'a ki·di'
hayóq^ulił x̥e' t'é'k'a'à· qwá't'łats he'adá'adali' ki' tsí'tskwa'a'.
qwá't'łats dâ·kil ó.ki's x̥e' tcèku t'é'k'a·lo' he'adá'ada'l. bá'k'il
35 s kalá·to'b héxat s tatá·quyal xwa' itca'ql̥tise·l qa'at taxá·wi' x̥e'
t'lotóloo't tsoo't qál·e't.sil liyá· la dâ·kil kalá·to'b axóc hal
t'caqé.do'oci'ł·qa'lo hal kalá·to'b he'qalítixa'l x̥e' á't'cit hé.xat
la x̥e' t'é'k'a'a· bá'k'il dâ·kil bâ·yaq xwa' itcáq·qwa'.sido'o't'át
t'siló.wa't·xa he'qalít·xal s kalá·to'b. tsó· sa'a hé tatá·quya'l
40 axóc: é was lák.hilo'o xwa' itcáq·qwa'sido'o'tát'oqu t'siló.wa't·xa.
t'siló.watxa'alo, wá ax^u lák.hila'.

were digging roots till night came. They stayed there till it became night, and it was impossible to go home. So they lay down. They saw many stars. Finally the younger sister spoke to the elder sister (and) said: "I wish that small star yonder would come and take me." Then the elder sister [10] replied to her younger sister: "I prefer that big star yonder would come," she said to the younger sister. The girls talked about the stars till late at night. Then their mother became angry, because her daughters did not let her sleep. Therefore, she said: "Be quiet, go to sleep, because we are going to get up early in the morning. We are going to dig fern roots." [15] But the girls did not stop talking. They kept on talking about the stars, each one saying again that she liked the same star.

The girls did not know when they fell asleep. Then the mother woke up (and) was surprised (to find) that the girls were gone. She did not know where they had gone. She thought they had gone home. So, she went home in a hurry. [20] Then the girls woke up. They did not know where they were. It was all strange to them. The younger sister was in bed with an old man at the opposite side of the fire place from her elder sister. The elder sister was in bed with a handsome young man.

The tribe was upset when the mother returned after she had stayed [25] over night digging fern roots. She failed to find the daughters that she had supposed were there. Then the mother asked the chief, her husband, whether the daughters had arrived the previous night. "They have not," said then the chief. Whereupon, in turn, the chief questioned his wife angrily. Then the wife said she did not know. Then the wife informed [30] the husband that they had been talking about the stars until late at night, saying that they wanted to be taken by the stars in order to marry them. Immediately the chief knew (realized) that they had been taken by the stars. Then he got busy summoning the tribe. He assembled them to talk about his daughters. So he assembled them in his big house to talk about this. [35] He asked Kalá'to'b and Tatá'q^uya'l in what manner they could reach the stars, because they had taken his daughters. Immediately Kalá'to'b spoke (and) said: "We ought to go to war," said Kalá'to'b addressing the chief and also the tribe. Whereupon Raven asked in what manner they would go up, addressing Kalá'to'b. Then Tatá'q^uya'l was the one who [40] spoke: "Do not wonder in what manner we may go up. We shall go up! Do not despair."

tsó· sa'a píx·tada'x teí'yaxo'' bá'k'il xē' á't'cit xwa' itcáq·qwa'-
 sido'o't'at t'siló.wa't'xa. tsó· sa'a hé· la tatá·quya'l teí'yaxo''.
 axóc tatá·quya'l hal é·c·ka lelé·be'ti ó xā'x·e té' xē' t'e'ik'a'l.
 45 da'a''ali' xwa' he'k'it.xá't'a·t'oq^u t'siló.wa't'xa. tsó· sa'a ha·yóq^u
 s kalá·to'b: kó·la'' kalá·to'b, hal tatá·quya'l, kí'taxa's·to' aq^u
 qaqa'·li tei' táx^ulo''.

tsó· sa'a é· tá·la wá'ali' kalá·to'b héxat tatá·quya'l xwasa''
 lüwò· tatá·quya'l s wí·yat t'la·tcí·ya' há'ba''. lüwò· kalá·to'b
 50 xē' tâ·xut. la tcal kalá·to'b k'e.kí.yâ·li'c qalawa's xē' táx^ulo''
 tcít·t'so's hé·qati' lá'lowa'tx. tsó· sa'a yix á't'cit axóc hal:
 há·kuta'x ax^u qwâ·t'la taxa'v sa' táx^ulo''. tsó· sa'a qwâ·t'la'
 tax·áv xē' táx^ulo'' la tcal kitsè·l xē' o't'sé·pe·las tá·xo·li'l. é·la·
 sa'a kwá·ti' hé·qati' é· táx^u·a'tsi. xaya'sx la kwá·ti'' é· lati'
 55 ásqá'·li. tsó· sa'a qwâ·t'la'' láluwa'tx.

tsó· sa'a yix á't'cit xaya'sx axóc: yaló.wa'tx ax^u tcè·k^u á·kil
 kwá·ti'. e.lá· sa'a tcè·k^u á·kil yaló.watx. la tca'l k'é·xa'l xē'
 táx^ulo''. tsó· sa'a kits·t'idà·q^u xē' táx^ulo'' táxoli'l. tsó· sa'a
 kwá·ti'. é· dâ·kil ásqá'·li. xaya'sx lati' á·kil kwá·ti''. é· lati'
 60 ásqá'·li. tsó· sa'a qá·le'' lá'lo·wa'tx á·kil hé't'set hiyó·do'o'
 lawa'sxa kwá·ti'li.

tsó· sa'a xaya'sx yix á't'cit yaló·wa'txast'a'lic s k'é·kil. tsó·
 sa'a k'é·kil teíyaxo'' la tcal, hé't'se't tsexí·ili'. é· qwa'lás·xa'
 t'éde'ik'ali xwa'áv xē' táx^ulo''. la tcal la tsidá·aqá'ts adá·di'slas. hal
 65 yix k'ékil hé't'se't adá·adala' hiyé·biti'qcelas xē' qá·la'a'salat.
 tsó· sa'a kits·t'idà·q^u xē' táx^ulo'' hé't'se't hiyó·do'o' tsidá·aqá'tsi.
 tsó· sa'a kwá·ti'' k'ékil. é· lati' ásqá'·li. tat xaya'sx kwá·ti'' é·
 lati' ásqá'·li. yix ada'dísla'yi qá·le'' táxo·li xē' táx^ulo'' lá'lowa'tx

tsó· sa'a kalá·to'b yaló·wa'tx bá'k'il xē' hiyò·do qáq·le'lic s
 70 k'wé·s la qá·la'a' tá·xo·li xē' táx^ulo''. tsó· sa'a qwâ·t'la' axóc:
 tá·lil hâ·li', hal qwâ·t'la'' tá·xu'l sa' táx^ulo''. libe·ti·t'cayó·olite, hal
 qwâ·t'la''. tsó· sa'a kalá·lato'b kwá·ti'' tsá·di' táx^u·u'l xē' táx^ulo''
 hé't'se't qaló·kwa'sxa kwá·ti'li. tsó· sa'a xaya'sx kalá·to'b
 kwá·ti'' xaya'sx lati' xadà·p'i'l tá·xo·li' xē' táx^ulo''. tsó· sa'a
 75 hiyó·do'' qá·le''. lá'luwa'tx hé't'se't qalí·ili'. á·wu'l s tatá·quya'l
 s tá·xo·li'. tsó· sa'a tatá·quya'l yaló·watx wás la xē' á't'ci't s
 axó·ci'. tsó· sa'a lá·tca'l kwá·ti'' tatá·quya'l e.lá· sa'a qá·le''

Then Eagle stood up (and) asked the chief how they were planning to go up. Whereupon, lo! Tatá·q^uya'l stands up. Tatá·q^uya'l spoke and said: "There are many of you present in this house who are strong. [45] I shall fetch the thing that we shall use to go up." Then he called Kalá·to'b: "Come on, Kalá·to'b!" said Tatá·q^uya'l, "Let us go and fetch the bow."

Kalá·to'b and Tatá·q^uya'l were not gone very long when Tatá·q^uya'l returned bringing a whole tree. Kalá·to'b brought the bow-string. Immediately Kalá·to'b [50] dragged the bow to the middle of the room, laid it down, and stepped back. Then the chief spoke (and) said: "Come, Whale, go to that bow." Then Whale went to the bow and kicked one end of it in order to string it. Having done this, he tried but he could not bend it. Again he tried, but he did not succeed. [55] Then Whale stepped back.

Then the chief spoke again: "Come forth, Big Bear, try it!" Then Big Bear came forth. Immediately he lifted the bow. Then he kicked the end of the bow in order to string it. Then he tried, but he did not succeed. Once again Bear tried, but he did not [60] succeed. So Bear failed (and) stepped back after he had tried it twice.

Then the Chief commanded Elk to come forth. Then Elk stood up at once when he was mentioned. He did not jump (even) three times before he reached the bow. Right away he twisted it and talked while he did it. [65] Elk said while he was talking that it was not hard, (and yet) they had failed. Then he kicked the end of the bow, when he had twisted it. Then Elk tried. He did not succeed either. When he tried it again he did not succeed either. The one who had been talking boastfully failed to bend the bow and stepped back.

Then Kalá·to'b stepped forth (and) asked those who had failed repeatedly whether they [70] really could not string the bow. Then Whale spoke. "Go ahead, sir, string the bow. You said you were strong," said Whale. Then Kalá·to'b tried, and almost strung the bow the first time he tried. Again Kalá·to'b tried, and almost strung the bow. Then he [75] quit; he failed. He stepped back when he failed. He commanded Tatá·q^uya'l to string it. Then Tatá·q^uya'l came forth no sooner the chief spoke. Then Tatá·

lati' yix hé·li kulás·i'i's yix pots·oò·q s tá·xo·li' e.lá· sa'a qá·le''
lati' tatá·quya'l.

- dateád·la t'co't'co' xwá't'sa'l yix üxwá.wi'l tas hiyo·do'o'te
80 tatá·quya'l. xaya'sx lati' tatá·quya'l kwá.ti' ho'yasô·do' tat
xadâ·pi'l. tsó· sa'a xaya'sx tatá·quya'l kwá.ti' heyó.ti'sqali'c.
tsó· sa'a xaya'sx lati' hoyasô·do' xadâ·pi'l. tsó· sa'a hé't'set
tla'yós·xa qále''ili lá'luwa'tx. tsó· sa'a yix á't'cit xaya'sx axóc
hal: hé· axu'l xwa' hé.kula'sqali't'átik pé.la'q·la táxo·li' sa'
85 táxu'lo'' ha' hék'itxá.ali't'oqu kí'taxa' taxá·uwi' tcá'tci' tsitsi.i'ts.-
kwa''ayi's? wá· axu'l q'wé la'ts.qa'l·a xwa' hekił kulasqali't'atik
pé.la'q·la táxo·li'' sa' táxu'lo''. há'wà't'oqu hoyà·so' hé'ela''ali'
tá·xo·le'a'l. tsó· sa'a t'co't'co' tek'è·til qalà·wat toko''. tsó·
sa'a yix pots·oò·q qet'la'qstél·xa'l s t'co't'co'. hal yix pots·oò·q
90 hé'it'·kwa's há'a' táxo·li', hal s t'co't'co'. tsó· sa'a t'co't'co' tá·kil
la é· k'a'saqł·xá'li' xe' halá·qa'a't xe' poò·qu. tsó· sa'a t'co't'co'
xwa'áu xe' táxu'lo''. tsidá.aqa'ts xe' táxu'lo'', hé't'set xwa'à·wi'.
tsó· sa'a hal t'co't'co' t'liyé.xaq·ce'latas xe' qá·la'a'sala't é.
dâ·kił ada'da't·sê·li t'co't'co' xe' pots·oò·q. hoyà·so' bayè·qo'l
95 abe' halá·qa' t'co't'co' tsa·da' tá·xo·li'. tsó· sa'a t'co't'co' kwá.ti,
xe' táxu'lo'' t'la'tciyá't'e'. la tcal hé't'se't kwati''ili qalo'kwás·xa
xadâ·pi'l. tsó· sa'a t'co't'co' xaya'sx kwá.ti' tcá'wa'a'c tá·xu'l
xe' qá·la'a'sala'e's yix hile·bi'ti. tsó· sa'a táxô·do' yix táxu'lo''.
tsó· sa'a yix pots·oò·q hó·yasô·do' kúb·ele'c.
- 100 tsó· sa'a t'co't'co' yaló'wa'tx hé'qati' táxu'l xe' táxu'lo''. hé-
t'ses hiyò·do'o t'co't'co' táxo·li'. tsó· sa'a t'co't'co' air hal
hé't'se't hiyò·do' tá·xo·li' xe' táxu'lo''. tsó· sa'a tatá·quya'l liwè·l
xe' táxu'lo'' tás·ke's ó.ki's xe' óqotse·cél·lit tsuyú·xo·wo's·i'
dé·xa'a' ékwa'l·do'o' t'siló'wa't·xa.
- 5 tsó· sa'a qwâ·t'la' qalók'uti' kwá.ti' tsuyúxua'li xe' ha'ê·tat.
tsó· sa'a qwâ·t'la' é· céqoli' xe' tâ·xu't. tsó· sa'a é·xwa'ú á.kil
kwá.ti''. é· lati' ás·qa'li lá'luwa'tx. xaya'sx k'é.kil kwá.ti'.
é· lati' k'é.kil ce'q'atsitéxa' xe' tâ·xu't. lá'lowa'tx. xaba'c
kalá·to'b hé·xat tatá·quya'l qá·le'litex céquli' xe' tâ·xut láluwa'tx.
- 10 tsó· sa'a t'co't'co' yaló'watx xaya'sx qá·qal xe' ha'ê·tat cí·qu'l xe'
tâ·xu't hé'qati' tsuyúxua'l xe' ha'ê·tat. tsó· sa'a yix ha'ê·tat kí'tax
t'siló'watx wác ó· la'a'. sa'a xaba'c yix pots·oò·q t'siló'waqalx

q^uya'l tried it at once. But the one whom the people expected to string the bow failed. And so, Tatá·q^uya'l failed also.

In the meantime Wren was stimulating (his body by rubbing it), the one whose turn would come after [80] Tatá·q^uya'l would quit. Again Tatá·q^uya'l tried and almost strung it. Then Tatá·q^uya'l tried for the last time. Again he almost strung it. After he failed this last time, he stepped back. Then the chief spoke again saying: "Is there any one of you who thinks he is capable of stringing the [85] bow which we shall use to go up to my absent daughters? Do not hesitate, if any of you think that you are capable of stringing the bow. We are not here playing in trying to string the bow."

Then Wren jumped and landed in the middle of the room. Then the people made fun of Wren. Said the people: [90] "He will be the one, that one, who will string it, so they say," they said about Wren. But Wren went on without getting bashful (because of) what he was told by the people. Then Wren went to the bow. He bent it back and forth after he reached it. Then said Wren: "It is strange that those who failed should find it hard." But the people did not talk to Wren. They just laughed at him, [95] for Wren was told that he could never string it. Then Wren tried the bow which was made out of a whole log. Immediately the first time he tried he almost did it. Then Wren tried again, and finally he strung it, doing that which several strong people had failed to do. Then the people just kept quiet.

[100] So, Wren came forth and indeed he strung the bow. At once did Wren finish stringing the bow. Then Wren said, "There," when he finished stringing the bow. Then Tatá·q^uya'l carried the bow outside to the place where they were going to shoot to the sky, so they might be able to go through [space] going up to the sky.

[5] Then Whale was the first one to try to shoot the arrow. But Whale [could] not pull the string. Then it was Bear's turn to try. He did not succeed either, and he stepped back. Again, Elk tried. Elk could not even pull the string. He stepped back. Both Kalá·to'b and Tatá·q^uya'l stepped back [gave up] having tried to pull the string. [10] Then Wren stepped forth again, seized the arrow, pulled the string, and shot the arrow.¹ The arrow went up out of sight. Then the people scanned the sky looking for the arrow. But

1. This translation is inadequate to convey the emotional elements connoted by the choice of the emphatic conjunctive element hé·qati and the reduplication of tsuyúx^ua'l. We might have said "the arrow went off like a flash of lightning."

adás'tsolx xē' ha'ê-tat. tsó. sa'a wa'a'l se-yaci'. e.lá. sa'a
 ya't'có.q'wa'das hal kil á·xa'l tla'a' síyac·ili' tsuxó.wo'otas.
 15 hal yat'có.qwa'das. tsó. sa'a é. k'wé.se·la.qa'a' yat'có.qwa'das
 tsó. sa'a yat'có.qwa'das si'kuá'q'wa·yo' hé't'ses t'co't'co'
 xayás·xa'li tsuyúx^uali'. tsó. sa'a t'co't'co' tsuyúx^ual xē' ha'ê-tat.
 tsó. sa'a xaya'sx yix pots·oò·q adás't'so'lx é. lati' yix pots·oò·q
 síyaci' wál. la yat'có.qwa'das síya'c lati'. tsoxós.dexa'd·oxas
 20 hal yat'có.qwa'das. é. lati' k'wé·se'laqa'a yat'có.qwa'das tas
 xaya'sx t'co't'co' tsuyúx·ali'l xē' ha'ê-tat xaya'sx lati' yat'có.qwa'-
 das t'otcól·ti'swa s t'co't'co'. tas tsuyúx^ual xē' ha'ê-tat xaya'sx
 lati t'atcisdixa'd·o' ki'i·thi la t'co't'co' tsuyó·oxwa'l tas t'o't'otcól·
 tis yat'có.qwa'das. k'wé·sec yix pots·oò·q sé·yac xē' ha'ê-tat.
 25 tcá'wa'a'c dâ·kil yix pots·oò·q k'we·sé·si'd·o' s yat'có.qwa'das.
 k'wé·sec yix ha'êtat.hi'bit xwá't'so·l, yix é.kwa·do'o'·l·lis yix
 tcacá't'ici'l t'siló'wa'txa.

tsó. sa'a t'sé'dok^u bá'k'il s yat'có.qwa'das xwa' itcaq ha't'cit'-
 ilo'x^uas yat'có.qwa'das. tsó. sa'a yat'có.qwa'das hal: tsix
 30 ha't'et'í.lox^u ha'l·i ho. t'hixulis·tak'a'de hal t'sé'ido'k^u kwá.ti'lista
 al síyaci' xwa' qaló.kuti' ha'ê-tat tsoxó·wo't. tsó. sa'a ya-
 t'có.qwa'das hés^u·wà s t'sé'ido'k^u xē' da'q'ó'yaa'k. tsó. sa'a
 t'sé'ido'k^u tsík.t'i'lo'x^ux xē' da'q'ó'yaa's yat'có.qwa'das. hé·qati'
 t'siló'waqa'l^x hé't'set tsíkti'lo'x^uxa xē' ya't'co''qwa·dást'i'lo'x^u
 35 k'wé·s la siya'c xē' ha'ê-tal tsoxó·wo'ot. tsó. sa'a t'sé'ido'k^u hal
 wálite tea yat'có.qwa'das boyukwatca'tse xē' da'q'ò·tc hal t'sé'-
 ido'k^u hé·ce'ili là·b. be'tsili ha't'cit'i'lo'x^ua'lqa, hal t'sé'ido'k^u
 léwisx láqa'. é. dâ·kil yat'có.qwa'das boyukwá'leci' abe''
 é. si·ya xwa' ó.ki'sqobe·las t'sé'ido'k^u xē' da'q'óyo'. tsó. sa'a
 40 t'sé'ido'k^u tá·ake's xē' tsíkti'i'lox^u. ó.t'ál·xal dâ·kil yat'có.qwa'das
 xa'x·e bé·bil hé·xats t'sé'ido'k^u tsíkti'i'lo'x^udo·.

tsó. sa'a ke·di'' yix tcacá't'ici'l' tsó. sa'a kí'tax t'silo'wasal yix
 da'al ki' á't'cit.t'sa. tala'ikila yix k'ade'et'ot'lk'watyaa's yix
 á't'cit tokutce·sil ks qwaqwa·di ó·t'alx xē' t'sixlt' dâ·kil dâ·kil é.
 45 xwa'tso·li he·s t'solo'op'ol yix tekwa'a'yaa'ks qwaqwa·de ó. dâ·kil
 ka'ada' talic k'wé·sec t'lot'olo·ta'c.

tsó. sa'a t'sixilqalek yix tcacat'. tsó. sa'a tsix xo·s la yix
 t'sixel hé't'sis óqalè·ki yix kupilt'ali tcacat'. tsó. sa'a awo' ti·do'd

they could not see it. Then Snail said: "There it is! I see it stuck in the sky," [15] said Snail. Snail was not believed. Then Snail served as an aimer, when Wren was to shoot again. So, Wren shot the arrow. Again the people scanned the sky. The people did not see it at all. Indeed, only Snail could see it. "It shot right into the nock (of the first arrow)," [20] said Snail. Snail was not believed (this time) either. When Wren again was about to shoot the arrow, once more Snail served Wren as an aimer. When he shot the arrow again, it hit the rear end, as before. Wren kept on shooting while Snail aimed. Finally the people saw the arrows. [25] So, it was then that the people became convinced about Snail. Finally the arrow road reached the ground, which was to be the means of going through (space) for those who intended to go up to wage war.

Then Fish-hawk asked Snail how had she come by such good eyes. Then Snail said: "I have very [30] good eyes, indeed," he said. "Let me examine them, if you don't mind," said Fish-hawk. "Let me try them on, that I may see the first arrow stuck in the sky." Then Snail handed his eyes to Fish-hawk. Whereupon Fish-hawk put on Snail's eyes. [35] Truly he saw the arrow stuck in the sky. Then Fish-hawk said: "It is not you, Snail, who needs these eyes," said Fish-hawk. "I shall keep them myself. I ought to have better eyes," said Fish-hawk, as he left him, going away. Whereupon Snail did not do anything, because he did not see where Fish-hawk had gone, having with him his former eyes. So [40] Fish-hawk kept the sharp eyes. Ever since then Snail is blind, and Fish-hawk is keen-sighted.

Then those who were going to wage war got busy. So those who were going to fetch the chief's daughter went up. It came to pass long before, that the younger daughter of the chief had been brought down from the sky people by Spider, but she did not reach the ground; [45] instead, Spider's rope came to an end. There she hung for a long time, and then she turned into a star.

Then the warriors reached up (there). But it was very cold in the upper region, when the warriors coming from below reached

daspe'li ó·ki x̣e' qálokuti' t'e'k'al. tsó· sa'a tido·d kí'tax̣ daspelił.
 50 k'eya'at'il xabá·la yix̣ tcaca't' kupilt'ałi. tsó· sa'a tido·d té·wa'.
 hal bó·xo'le·łliqwaló hâ·li lub·a' tcaca't'. hal tido·d ólayisx̣ x̣e'
 lete·litet. tsó· sa'a yalispet tido·d t'cila·tsqal. t'cila·tsqal ła
 tâ·lic tido·d k'wé·sec t'le·li'c. ó·t'a'łxal dâ·kił x̣a'x̣·e yix̣ tido·d
 t'le·te·pila'.

55 tsó· sa'a yix̣ t'cacat' tipi·le'c ṣ xwasa'' tido·d. a·wul ṣ kadè·do'
 ṣ da·spe·li itca'x̣a x̣e' qálokuti' t'e'k'al. tsó· sa'a kadè·do' kí'tax̣
 da·spelil talawil. té·wa' x̣e' itca·lat yix̣ kadè·do' ła tcal dâ·kił
 á·litse·lic hé't'set té·wa'a' x̣e' t'sixilt'. e.lá· sa'a q'ele'k'ospit
 hé'teset he·yo·t'sili yix̣ kadè·do'. tsó· sa'a tsa·di xaki'leceł yix̣
 60 tcacat'. xaya'sx̣ lati' tipi·le'c x̣e' datei'solayi'. tcá·wa'a'c a·wul
 ṣ do·kus ṣ daspeli. tsó· sa'a é· t'atca'a·qa'a do·kos té·wa'. ła
 tcal liwe·tsisol tala...wil x̣wase'' taxáu x̣e' hé·qsiit tcacat'.

tsó· sa'a t'e'k'el yix̣ á't'cit tcikwab x̣e' k'e'iya. tsó· sa'a
 hé't'set hiyo·do'o tcikwa·li x̣e' k'e'iya tle·k'wal yix̣ á't'cit. hal
 65 a·wul ṣ wewe'k'wa'yo'ol ṣ kí'tax̣a we·k'uli x̣e' x·abat'so' hal yix̣
 á't'cit. he'sqwa· axuḷ xwa' a·teta' wê·k'ul hé·xat xwa' hétesa·
 qa'at'so'.

tsó· sa'a awi'c tcá·wa'a'c yix̣ wewi'k'wa'yo'ol ki'e·tasal we·k'uleł
 x̣e' xabat'so. tsó· sa'a ala·kta·lil yix̣ wewi'k'wayo'ol wê·k'ul x̣e'
 70 a·teta' hé·xat x̣e' hetsaqa·t'so'. tsó· sa'a xabatiyotac wê·k'ul.
 tcá·wa'a'c te·xwal taxáu x̣e' ó·s yix̣ tcaca't'esqobe'. tsó· sa'a
 üxwa'qawól·xal yix̣ wewe'k'wayo'ol hal xabata·cəlo wê·k'ul tei'
 a·teta'a'atc hé·xat tei' hétsaqa'a't'so' hal wewe'k'wayo'ol heqa·
 litaxal x̣e' á't'cit.

75 tsó· sa'a wá·s ła pe·laqpet'id·o'o yix̣ á't'cit liwè·l x̣e' tcica't'o'.
 taxáu x̣e' t'lot'óloo't x̣e' hel·oqa ki' tsitswa'a. tsó· sa'a té·wà·' x̣e'
 ó·s. liya ła si·yac ki' tsitskwa'a'. tsó· sa'a da·aqalawo·łli hal ki'
 tsitskwa'a'. tsó· sa'a liya· ła yix̣ tsi'dapoó·q t'lotóloo't axóc hal
 wálite ti liwe'lıłli. héli yalo·l, hal t'lot'óloo't. tsó· sa'a yix̣
 80 á't'cit é· tikasqali ṣ t'lot'óloo't. xaya'sx̣ bá·k'il ki' tsitskwa'a'
 xwa' ók^u kwa' k'ade'iyaa'k. tsó· sa'a hal yik tsitskwa'a't'ot'
 he·qalitxal x̣e' he·da'. tokatce·se·le'yakc ki' qwaqwade wáx^ukwa
 k'o toko'li? bá·k'il x̣e' he·da'yaa'k. wá·lak^u ti to·ko'li hal yix̣
 heda'at'ot' toqo·l ki' tsitskwa'a'. tsó· sa'a hal yix̣ á't'cit ki'

(there). So, Snow-bird was ordered to fetch fire from the first house. Whereupon Snow-bird went to get fire. [50] Cold were all the warriors from below. Then Snow-bird went in (into the first house). He said: "We warriors are going to get warm," said Snow-bird. It was thereby evident what they had come after. Then Snow-bird lay down by the fire (and) warmed himself. Snow-bird warmed himself for a long time and got (scorched) spots. Ever since then Snow-bird has a spotted breast.

[55] Then the warriors lost hopes that Snow-bird would return. They commanded Dog to go and fetch fire, going to the first house. Then Dog went running to fetch fire. The Dog entered the place where he intended to go. Immediately they fed him, as soon as he entered where the sky people lived. When the dog got through eating he lay down by the fire. Then the warriors were about to freeze. [60] Once more they lost hopes about the one who had gone to fetch fire. But it was not known that Rabbit went in (into the first house). Right away he ran and returned reaching his fellow warriors.

Then the chief built a big fire. When he finished building a big fire, the chief made a speech. He said: [65] "Command the rats to go and gnaw everything," said the chief. "Gnaw especially the weapons and the clothes." Then night came, (and) it was then that the rats went in order to gnaw everything. Then the rats went from place to place gnawing the [70] weapons and the clothes. So, in every house they reached they gnawed. Finally they came back to where their fellow warriors were. Then the rats informed them saying: "Whatsoever weapons and clothes we came upon we gnawed," said the rats addressing the chief.

[75] Then, before it dawned, the chief took his warriors (and) went to the star that had taken his daughter. Thereupon he entered the (place where) he was. Immediately he saw his daughter. Then: "I have come to fetch you," he said to his daughter. Right away the young star spoke saying: "You shall not take her. She is my wife," said the star. [80] But the chief paid no attention to the star. Then he asked his daughter where her sister was. Whereupon said the daughter, addressing her father, that she had been taken down by Spider. "Did she reach below?" she asked her father. "She did not reach below," said the father, answering his daughter. Then

- 85 tsitskwa'a'. ko·la texwa·lil·lo hétqa'yilqalawli t'si'lo·li hal ki' tsitskwa'a'. tsó· sa'a yix t'lot'óloo't hal wálitc lüwe·'hili ksa' yalo·la·ti'l itso·'lixaq á't'cit ó· xax·e hal t'lot'óloo't. tsó· sa'a yix kupilt'ilx^u á't'cit yalowatqwa^wwec t'ca'qexado'ci. tsó· sa'a yalo'watqwau yix t'sixilt'ilx^u á't'cit. tsó· sa'a t'ciqa·l yix kupilt'·
- 90 elo' á't'cit xe' tsiilt'e'lo' á't'cit. tsó· sa'a liwè·l ki' tsitskwa'a' itca'sxe'ot t'ca·ya'. tsó· sa'a k'wé·se'c qalaxad·o' xe' t'sixilt'. tsó· sa'a tsaqotcaqli taski yix we·wi·sa't'sopat abe'' xaba we'ikwa' yix het'sat hé·xat tsaqotca'qli taxawwi xe' qa·laxat yix t'sixilt' abe's xaba weikwa yix taxolyaas yix ta't'axulo'wa's yix t'sixilt'.
- 95 tso'ot'e dâ·kil yix kupilt' xabatac xe' t'sixilt' poò·q. tsó· sa'a to·ko' yix tcacat'e'. tsó· sa'a talqe·yat toko' yix tcaca·t'e'. tcá'wa'a'c lasal yix ha'ê·tat.libit tcik^utalqeyat yix toko'. t'sixel la yix kwa't'cet ka'ada'. hé·xas ha' se·yat'oq^u xa·x·e t'lot'óloo'tac. bétsil sa'a. t'solo'op'ol.

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27. The origin of the tribes

- hē'ts! xe^e tǎla^{yi} kila^e xāābaqwāl q!wāti xe^e t!siq!āāti xāba^ea xe^e pōōq hēxat petslātsqats xwa^e tsōō^eot!as yix pōōq xe^e hakuLa^eayas. petslatsqats q!wāti xe^e pōts'ōq t!ēts!ik!alits!i.
- 5 wēqtiya^e q!wāti xwa^eau^w s diādi^e. kidēqt!ōhi xe^e k!ā^eL!a^e diadi hexat tsix k!ok!ōpe^e la diādi^e. bā^eklil q!wāti xwa^e lēllās diādi^e. tsōsa^ea dēādi^e hal: kidēqt!ōhili' teliqalē qolāl te q!wāti, hal diādi^e. tsosa^ea q!wāti qāqal xe^e kideqaātāēs diadi^e L!atc!ē^t!ādaxstis s diādi^e. tsōsa^ea hal: hōyāhila^ealite L!atc!ē^t!ādāxilā hēxat ōt!i xe^e
- 10 tcē^elowa. hoyasoo^eolite L!a^eq!asīdast!adaxa hexat ts!ela^ek!lēli^e taxu hakuli xwā^e pō'ōq.
- tsōsa^ea wēqtiya^e xwa^eau^w s hawā'yickā. kīdēqt!ōli xe^ese^eik! yix hawāyickā. tsōsa^ea q!wāti bā^eklil s hawāyickā xwa^e lēlililoqālīs hawāyickā kīdēqt!ōhi. tsosa^ea hawāyicka hal teliqalēqolalite
- 15 q!wāti hal hawayicka. tsōsa^ea q!wāti qā'qal xe^e se^eik! kideqa^eataes hawayicka. tsōsa^ea L!atc!ē^t!axāstis s hawayicka hal hē'ts!ēlite tite si'yac xwa^e pō'ōq t'alawē'li hitci^eli hē'xat wā'xili xat L!aq!ali. tsōsa^ea q!wāti kīi'Li.
- tsōsa^ea ē tǎlaqótexa xwa^eau^w q!wāyi^ets!ōxk!ā^ets!it. tsōsa^ea ē
- 20 xwa^eau^wi x^u pō'ōqo. tsosa^ea q!wāti tuxt!ayal hē'qati tsēā^et!āyal.

the chief said to his [85] daughter: "Come, we are going home. I have come up to fetch you," he said to his daughter. Then the star said: "You are not going to take my wife! I also am a chief here," said the star. Then the chief who lived below challenged him to fight. Then the chief who dwelt above accepted it. Then the chief from the earth [90] killed the chief who dwelt in the sky. Then he took his daughter to (the place where) his camp was. Then, finally, they began to fight the sky people. But the women were unable to come out because their clothes were all gnawed up, and the sky people were unable to go to war because all the bow strings of the sky people were gnawed up.

[95] Thus it happened that the people of the earth killed the human beings in the sky. Then the warriors came down. The warriors were half way down when the arrow road broke, but the majority reached below. The rest are still hanging up there. And that is why we see the stars now. So much for that. It is ended.

27. THE ORIGIN OF THE TRIBES

It happened long ago that Q'wästi' journeyed all over the land setting the people aright and instructing the people that would come in the future how they should act. Q'wästi' instructed the people how to build houses.

[5] One day Q'wästi' came upon Beaver. Beaver was sharpening his stone knife, and Beaver was very stingy. Q'wästi' asked what was Beaver doing. Whereupon Beaver said: "I am sharpening my knife in order to kill Q'wästi'", said Beaver. Then Q'wästi' took what Beaver was sharpening and stuck it on Beaver's tail. Then he said: "You shall always have this stuck to your tail, and live in the [10] water. You will just slap the water with your tail and dive when the people come."

Then one day he came upon Deer. Deer was sharpening his shell knife. Thereupon Q'wästi' asked Deer what was he sharpening it for. Whereupon Deer said: "I am going to kill [15] Q'wästi'," said Deer. Then Q'wästi' seized the shell that Deer was sharpening. Then he stuck it on Deer's ears. He said: "When you see people you shall run frightened and stop, and look back." Then Q'wästi' went on his way.

Not long afterward he reached Q'wayi't'soxk'a River. But he did not [20] find any people. Then Q'wästi' spit on his hands and

ē'lāsa^a qwā^al^al yix pō'oqot!āyatyāas q!wātī. tsōsa^a tsiyixsidās
 xe^e pōqōt!āyat. tsōsa^a ēcie pōts'ōq lak^ua'l. tsōsa^a hal q!wātī
 xe^e pōts'ōqōts!it: ot!et!ka^e xa'xe hal q!wātī. kule^eit!ka^e xe^e
 q!wāyi^etsoxt!.

25 tsosa^a xwa^aau s tcālāt! q!wātī. sīyac s la^aawe ot!āyatklitha^e
 yix pōts'ōq tica^a xe^e a^ayił hītcāt!ōsili. hē^ets! xāxe xabā yix
 tcālāt! ot!āyatklitha^ela^aū. kulē'sēl dākił xe^e p!ep!ēsōdā^ets!iłi.
 ot!ałxal xaxe yix p!ep!ēsodā^ets!iłē t!atca^aqa^e qalō'k^utī pōts'ōqo^eyi.
 tsōsa^a q!wātī xuba^aqats xe^e ot!ayatk!lithala^aawu. ot!ēhītk!lita^et!-
 30 ika tik la^aawe. hal q!wātī xe^e p!ēp!ēsōdā^ets!iła^eyi^e kī'tax axuł
 a^eāyālic. ēca^aale^eit!ka tik a^eāyal hal q!wātī. ot!āłxal xaxe ēc
 yix t!ōōpiks ōs tealā^u.

tsōsa^a yē^ekal q!wātī xwa^aau s ku^eliyōtq^u. sī'yac s la^aawe
 lāwa^ets!ākil. wāal ōkił pōōqō xaxe. tsosa^a q!wātī lu'waqāts
 35 xe^e lāwa^ets!akil pōts'ōqots!ēc. tsosa^a tsēxi'swa xe^e pōts'ōq q!wātī
 hal: wilkōla^eat!axu xwa lāxwa^e; wāł!ax^ula xwa^e ā^etc!lit bā^eyāsikōl-a
 tsixāa'la lāwēt!alikō^a. tsoō^et!ē^ee^eet!ka^e yix ku^elēyūt! hī'bitītālētīlā
 abē^ek lāwats!akilet!ahi hal q!wātī. xābaqla^et!ika hī'biti.

tsosa^a yē^ekal q!wātī xwa^aau s (tcītea^a'stōot!) ēwalāt!. tsōsa^a
 40 siyac s la^aau kaskadido^e. tsōsa^a luwāqāts xe^e kaskadido^e pōts'ō-
 qōts!ēc. tsōsa^a q!wātī tsītsxi'swālic xe^e pō'ts'ōq s silaki^eētasi
 yāā^eali hexat hē^eali xe^e xabats!o yaxōłts!o^e. tsōsa^a q!wātī yī^ekal.

tsōsa^a xwa^aau^e xe^e dīyā^et! sī'yac s ēc pōtsōoq. xaaba^e yix
 pōts'ōoq a^elitāli. ha^ek!ōla^e dākił yix dēyā^et! yālisalēl. tsōsa^a
 45 q!wātī tsīxiswā xe^e pō'ōq xwa^e tcaqlasēt!as alitāli. tsīxiswa q!wātī
 s cī'qolā ālita^eali. ot!ałxal xaxe ēc yix ālita^e ōs dīyā^eq^u. hē^ets!ēs
 hiyōōdo^eo q!wātī halla s ēcał alita^a dīyā^eqo.

tsōsa^a q!wā'tī yī^ekal xābilat pōtsōqōtslis lēxwol xe^e tsiq!āāti
 hexat tsētsxiswā xwa^e itcaqlāsēt!as yix potsooq suwātca.

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28. The theft of light.

tāla^eyikila tāālaikila waal p!et!ette!ōō^e. t!ō'kol dākił xaabatoq^u.
 ē dākił yix pooq paqēt abe^e s t!ō'kol. t!ātca^e dākił q!wātī xe^e
 hes yix hēloku xe^e p!ēt!itte!ō^e. tālic dākił q!wātī paqet tālētīli
 5 xwa^e itcaqqwāsido^eōkilt qaqali xe^e p!et!itte!ō^e. tsōsa^a wēqtiya^e

rubbed them. Doing this he rubbed off the human dead skin of his hands. Then he threw the human dead skin into the water. Thereupon many people appeared. Then Q'wästi' said to the people whom he had made: "You shall dwell here," said Q'wästi'. "Your name shall be Q'wayi't'sox (Queets).

[25] Then Q'wästi' reached the Hoh people. He saw that these people walked on their hands carrying their smelt nets between their legs. At that time all the Hoh people walked on their hands. They were called the Up-side-down people. Since that time the Up-side-down people were known as the first people who had existed. Then Q'wästi' turned right side up the ones who walked on their hands. "You shall use your feet [30] to walk," said Q'wästi' to the former Up-side-down people. Go and fish smelt. You shall catch much fish when you fish smelt." Ever since then there is much smelt at Hoh.

Then Q'wästi' went on and reached the Quileute land. He saw two wolves. There were no people here. Then Q'wästi' transformed [35] the wolves into people. Then he instructed the people saying: "The common man shall have only one wife. Only a chief may have four or eight wives. For this reason you Quileute shall be brave, because you come from wolves," Said Q'wästi'. "In every manner you shall be strong."

Then Q'wästi' reached the Ozette people. There he [40] saw two dogs. Then he transformed the dogs into people. Then Q'wästi' gave instructions to the people how to search around the rocks for devil-fish, and to get all kinds of sea food. Then Q'wästi' went on.

Then he came to the Neah people. He saw many people. The people did not know how to fish. So, the Neah people were hungry, about to perish. Then [45] Q'wästi' instructed one person how they should fish. Q'wästi' instructed them how to troll when trying to fish. Ever since then there is much fish in Neah Bay. When Q'wästi' finished he said that there would be much fish at Neah Bay.

Then Q'wästi' went on setting aright and creating people, going around the land, and instructing them in what they should do in order to subsist.

28. THE THEFT OF LIGHT

A long time ago there was no sun. It was dark all over. The people did not work because it was dark. But Q'wästi' knew who kept the sun. Then Q'wästi' was pondering over [5] how he could get the sun. So, one day he decided what he should do. One day he

tsix-al xe^e ē^ela'ŋqa^eat. tsōsaa wēqtīya^e luwaqāātsqal tcootsk!ātslis-
 qal heqati kitax taxxau xe^e otlis yix p!et!itlōku. yix p!et!it tcial
 he^etlil xe^e a^etelit ōsil xe^e teik^u libeti āāxuyo^e. ē dākiŋ lalahili xe^e
 āāxuyo^e ōsit xe^e p!eet!it. tsosaa q!wāti xwa^eaū xe^e ōtlis yix
 10 k!aiyha^e xe^e p!ēēt!it tās. dākiŋ q!wāti he^eēē'lā^eal tcaqhi xe^e xabā
 tsi^elastcēyit tas he^eeelā^eal. ē dākiŋ tālaqotcxa task yik tsits-
 kwa^ea^eas yix k!aiyha^e xe^e pēēt!it. tsōsa^ea siyac s tcootsk! he^eēēlaal
 wālōl. tsōsa^ea hopeleddo^e taxaū dākiŋ xe^e tcootsk!. tsōsa^ea
 hēts!et xwa^eauwi xe^e tcootsk! ba^eak!il hal qoōō't!ālatca^e hal
 15 xe^e tcootsk!. ē dākiŋ yix tcoo'tsk! axōoci hoyāāso^e tiyī'ikwal.
 tsosa^ea yik p!ēēt!it k!aiyha^ets!a xwāse^e tixwal kōhic. tsōsa^ea
 he^etslit t'īwa^ea uxwaqawōlxal, hal tcootsk!ātc taas dākilli ē
 t!atca^ea xwa^e ōōt!ālatc hoyāāso^exatc tiyī'ikwal he^ets!etil adā-
 dālwata^e. tsōsa^ea yix heda^et!ōt! awul ki^e tsitskwa^ea^eks xwase^eli
 20 taxauwi xwa^e tsi^elastcēyit hal liwēl axu tēwās xwa tsi^elastcēyit
 tsixa^eaqatax^ula ōt!aŋi xwa^e tsi^esādat! hal yix ā^etelit.

tsosa^ea kitax yik t!axeit taxau xe^e tsi^elastcēyit. tsosa^ea he^ets!et
 xwa^eauwi liwēl tiwāās xe^e ot!ē^ets!olit. tsosa^ea yik t!axeit ālitsec
 xe^e tsi^elāstcē^eyit. tsosa^ea q!wāti hēts!et hiyōōts!ili. la^eawal-
 25 xabakwaldo xe^e otlis yix atc!it helēlōk^u xe^e peet!it. tsosa^ea ē
 tālaqotcxa xwa^eau s teik^u libeeti āāxūyo^e xe^e ōsis yix a^etelit
 tci-al xe peepēt!ittelo^e. kaxtib yix teiku libēēli āāxūyo^e ts!aa^e
 pēet!itis dākiŋ xe^e sesolat. tsosa^ea yixa^etelit ba^ekil xe^e tsi^elastcēyit
 hal tsisadat!ālatca hol hoyāāso^e dākiŋ yix tsilastcēyit tssss... hal.
 30 tsōsa^ea yix a^etelit bā^ek!il xe^e tsilastcēyit hal pīātca tite sidēēsq!-
 utsx hal yix a^etelit. tsōsa^ea q!wāti hal pēlli ti^el sidēēsq!utsx
 hal. tsosa^ea hal yix pooq hoho dākiŋ heotilo^eoc xu tāwiŋ. sidēēsq!ots-
 atswocē^eilo^e ōkē tci^e sideesq!otsaletal k!a^eL!a^e ō tci^e qale. tsosa^ea
 yix pots'oq kōlōs xe^e āāxūyo^e xe^e pēt!ittelo^e xe^e helosillit dēxa^e
 35 pet!itqo tat sidesq!ōōtsālite. tsosa^ea xabac kolōl xe^e ālotq heqati
 kitax itcaxaŋ xe^e sīdēsq!ōtsa^etal. tsōsa^ea hēts!et kī^etaxa ha^eayi^eilis
 xe^e tcootsk!. tsōsa^ea yix tcootsk! tsss hal ts!oyo^eq!waŋ xe^e teiku
 qāliyyit xe^e hēk!ita^eatc!ōlit qaba^eata. tsōsa^ea yix pooq hesuwa
 xe^e teiku qalyit. tsōsa^ea qaqaŋ yix tcootsk! xe qaalyit heqati
 40 qāabil. tsosa^ea hetset qabaata libēēti koŋ dākiŋ yix ālotq. tsōsa^ea
 yix pots'oq hopēla^e xe^e tcootsk! tsoo's libeeti qāba^ea tsix wisā^e

transformed himself into a child, and went to the place where the one who had the sun dwelled. The sun was taken care of by a chief in a big strong box. He never left out of sight the box where he kept the sun. So, Q'wästi' came to the place where he who had [10] the light dwelled. And Q'wästi' was outside playing like all children do when they play. Not long after that, the daughter of the one who had the sun went outside. Thereupon she saw the child playing alone. And she was surprised and approached the child. Then, after she approached the child, she asked him saying: "Where do you come from?" she said [15] to the child. But the child did not speak, he just babbled. Then the little light-keeper went back home in a hurry. So, after she entered she related (the incident) saying: "There is a child outside, but I do not know where he comes from, he just babbles when I talk to him." Then the father ordered the girl [20] to go back to the child, saying: "Bring that child inside, may be he comes from Tsisadat'," said the chief.

Then the little girl went to the child. Then after she reached him she took him along and entered the place where they lived. Then the girl fed the child. Then Q'wästi' after he finished eating walked all [25] around the place where the chief who kept the sun lived. So, not long afterward he came upon a big strong box where the chief kept the sun. The big strong box was partly open making light in front of it.

[30] Then the chief asked the child saying: "Are you from Tsisadat'?" he said. But the child just said: "Tsssssss." Then the chief asked the child saying: "Do you know how to eat mussels?" said the chief. Then Q'wästi' said: "I can eat mussels," he said. Then the man said: "All right, you will go with us to-morrow. We shall get mussels for you at the mussel place near a rock in the ocean." Then the people put the sun box in the canoe which they were going to use, in order that they should have [35] light when they were getting mussels. Then, they all went in the canoe and went to the mussel place. Then, as they were going they used the child as a steersman. Then the boy said "Tsss," pointing at a big paddle which he wanted to use in order to paddle. So the man gave him the big paddle. Then the boy took the paddle and paddled. [40] Then, when he paddled (he showed) he was strong, and made the canoe go fast. So the people were surprised at the boy as he was a strong paddler, and they were very glad. Not long after

dākil. ē tālaqotexa dākil xwa^əau xe^ə itcalat sedesq!otsa'tal.
tsōsa^əa lēti^ə luwo^ə xe^ə k!uyoyaak xabac yix pōtsōq. waldo^ə
dākil yix tcootsk! kolloot xe^ə hēllot hēxat xe^ə pet!litte!o^ə. hox-
45 we'itał yix tcootsk! yālēyaxiita^ə abe^ə hallaqa^ə xe^ə potsoq yaliya-
xiita. hē'ts!E dākil hēts!et hallaqa^ə xaxe hōyāāso^ə tsss hal.

tsosa^əa he'ts!ēs xabaci lete'ili yix potsoq tcēci^ə yix qale. tsōsa^əa
q!wāti qaba^əatā'sqal hē'ts!ēt puxwālāāseli tsaqela tsatssidaskiyil
hēts!et qāba^əata dexta^ə puxwālāāseli. tsōsa^əa he'ts!it Llicyaxēsēli
50 xe^ə tcēca. tsōsa^əa dākil q!wāti qāabil yatcitcak xe^ə k!a^əL!a^ə ōs
yix potsoq yāxōł. tsosa^əa yix pōtsoq ō xe^ə k!a^əaL!a^ə hāyał wast!al
s Llicyaxeli^əali qabāātāst!al s taxyaxiita. tsōsa^əa q!wāti ē t!ikāsqali
xe^ə hayołteilat tāhilla ki^əiLi la^əlōhi qaba^əa luwo^ə xe^ə pēt!litte!o^ə
k!aiya^əēs yix pooq. tsōsa^əa tāāhilla qāba^əa la^əlōhi q!wāti k!wēsēc
55 xwa^ə aūwal.

tsōsa^əa hets!ēt kiki^əli q!wāti liwēł xe^ə āaxuyo^ə tēxuxwal. tsōsa^əa
ewał q!wāti xe^ə ōt!lit la'tcal dākil kax-ats xe^ə āāxuyo^ə dēēxa^ə
pēt!litqo. tsōsa^əa hē'ts!ēt kax-atsi xe^ə āā'xūyo^ə siyac s xaba āwē
hexat pā ēwaqstil kōlloot xe^ə āāxuyo^ə. ē dākil t!a'tca^əa xwa^ə
60 itsilqa^əat xe^ə p!et!litte!o^ə. tāhic q!wāti L!axtālētili. k!wēsēc q!wāti
qaqal xe^ə p!ēt!litte!o^ə tsiyix-al tsililō^əwas dēxa^ə xābākil yix pots'oq
siya. tsōsa^əa tsiyix-al xe^ə pēt!litte!o^ə dexta^ə wākil t!ōkūlā xe^ə awē.
tsōsa^əa xābil xe^ə pā hēxat xe^ə awē hal: hē'ts! qālokuti tas lak^əual
yix pet!litte!o^ə tcle^əe'it! haxe; he'ts!e'it! tat ts!ixōłt!ētsite t!ōtcoqtī-
65 yado^əot!. he'ts!e'it! tas yilikal yix pēt!litte!o^ə awi'ci hal q!wāti.
ōt!ālhal dākil xaxe yix ts!iq!āāti pepetliddo^ə hē'xat a^əāwic. bē'tsil
sa^əa.

1 29. Q'wāsti' institutes privacy in marital relations

ē'lāākux sa^əa q!wāti la^əau itcāli s ts!ilā'wāt. xwa^əau dākil s
tealāāt!. ku'qwalēc s didee^ədalalayo^ə yix itcālat. ē'laasa^əa
xwa^əau t'ēwa^ə. dākil siyac sapa^əaqo^əq!os xa^əak!ō yix didee^ədal.
5 kwatal dākil ōlaqats xe^ə sa'pa^ə. laki^ədas yāāka^əaxat yix didēdo-
qutcli^ə. lēxu^əwā yix didē^ədalāswa.

that they reached the mussel place to which they were going. Then all the people disembarked bringing the mussel sticks. But the boy stayed alone in the canoe with the sun. The boy was [45] going to wait near the rock for those who were getting mussels, because he was told by the people to stay close to the rock. And when he was told this, he just said: "Tsss."

Then, when all the men had disembarked the ocean blew (the wind blew over the ocean). Then Q'wästi' made believe he was paddling, while he was being blown adrift. However, he used the paddle edgewise so that he could be blown adrift. Then when he was caused by the wind to draw away from the rock [50] Q'wästi' paddled in the opposite direction from the rock where the people were getting mussels. Then the people at the rock yelled at him ordering him not to go far from the rock; they ordered him to paddle to the rock. But Q'wästi' paid no attention to those by whom he was yelled at. He kept on going ashore, paddling, carrying the sun which was kept by the man. So Q'wästi' kept on paddling toward the shore and finally [55] reached there.

Then when Q'wästi' landed he took the box and started toward his home. So Q'wästi' reached the place where he dwelled and immediately he opened the box in order to have light. Then when he opened the box he saw that both the night and the day luminaries were in the box. He did not know [60] what to do with the sun and the moon. For a long time he thought. Finally Q'wästi' took the sun and threw it upwards so that all the people could see it. Then he threw the moon so that it would not be dark at night. Then he regulated the day and the night saying: "When the sun first appears, that shall be morning. When it is placed over the head, it will become noon. [65] When the sun sinks it will become night," said Q'wästi'. Ever since then the world has dawn and night. So much for that.

29. Q'wästi' INSTITUTES PRIVACY IN MARITAL RELATIONS.¹

It is said that Q'wästi' was travelling toward the south. He came to the Quinault Indians, (and) he heard the sound of drumming at the place to which he was going. Presently he arrived there and he went into the house. He saw that evidently those who were drumming were behind a mat screen. [5] He looked and uncovered the screen and was surprised to see that the ones for whom they were drumming were having sexual intercourse. Around them were the ones who were drumming for them.

1. Informant: Arthur Howeattle.

ākwaŋ dāākīl Q!wātī ēēwa^ε axól tik itso^o xa'xe tik leehil eca^oli'
 sīyaqa^a xu likalā. ha^εtc!ⁱāāol axól tik yalōolaxat kadīya^aaq!ots.
 ē siyaqa^a. hiyōōdo^ε dākīl tās̄k Q!wātī yī'kal xe^ε itcaalat. be'tsil
 10 sa^a.

30. Q'wā^εti' 's amorous adventure

hesqallicelli xe^ε itcaq kixtcē'seli^εeti^εl tc Mason heqts!o^εot x^u
 q!wātī. e^εlaaasa^a q!wātī la^u laya^aaq!a^ε ō sa^ε qeL!aq!aaq^u.
 xwa^aau dāakīl as hosdās̄al kīta^εtc!o^εot. aaast xwatālēt̄x xwa^a
 15 ē^εlākilt. paqī'ttālēt̄x. aaast kwati^εlil lōtōskōli xwa^aostisit!a
 k!wesla kī^εtas xe^ε dēxidō^ε. itcase! ki^ε hōsdāt ki^εēēto^εot weesa^ε-
 ts!opat ecaqt̄isē! oqlutseeci xe^ε ooot.

aaast hoyaso^ε qulōōl yix dēēxid hoko^ε heets!idō^ε xe^ε tsiila^ε
 qēL!awē'! tiste!oots!itdo^ε xe^ε hek!itxa^aalit. ēēē asqa^aoli.
 20 e^εlaaasa^a yī'kal alakalil xe^ε oq!ōttsit. k!wesla xwa^aau xe^ε
 oq!otsecelit. xayasx kwati^εle! ks oolá yik tcí'ikesit. aaast kī^εta's
 xayasx xe^ε dē'xidō^ε. eee l̄ati' asqa^aali. hēs tat hokots!itdo^ε.
 eee itsēcitdo^o xe^ε e^εlaaalit ks hīyooodo^ε yik hōsdāta^ayi. aaast
 laq!a^ε q!wātī. ēē ē^εlácido^o xe^ε e^εlaa^aalí^εet. yī'kal xe^ε itcāalat.
 25 itso^otle^ε dākīl sa^a e^εēdisqu hexats ts!ō^εq!waa^aqu sāsāwē^εtc!oli.
 he^ayi q!wātī xuxwa dexedola^ayi he^εts!it lōlōtos kooli. be'tsil sa^a

1 31. Q'wā^εti' plays a trick on Shark

tcîk^u kāāyad l̄awēlk!wa^aas hahet̄c! t!āts!āāxeit. tsosa^a q!wātī
 sayāā qāqali kaki t!ats!aaxeit, dākīl ē t!atca^a xwa^a itcaqqwāsido^ε-
 okilt qaqali kaki t!ats!aaxeit, abe^ε ē tcîku kaayad k!ōpat s Q!wātī.
 5 tsōsa^a wēqtiya^ε q!wātī ts!isq!akts!is kaayadaliciqōl̄al. tsōsa^a
 wēqtiya^ε bā^εk!il xe^ε tsitskwa^a s sīwisā tcl̄istācē tas kāyadalicēte
 q!wātī. tsōsa^a sīwēsEli hal yix tsitskwa^aaya^aas q!wātī.

tsōsa^a kī^εtax q!wātī hēōlēlic. tsosa^a xwa^aau xe^ε itcālat
 kayadalice!̄. tsōsa^a klēats sat!ō^εtc!ixayatas xe^ε tsitskwaa^ε
 10 q!wātī hēqati yilēkil k!a^al̄ās̄q!wayo^oōs xe^ε tsitskwa^a hē^εts!ēt̄
 yilēkili. tsōsa^a ē tālaqot̄cxa hē^εts!ēt̄ yilēkili xe^ε tsitskwa^a sīyac

Then Q'wästi' spoke: "Do not act in this manner any more when you are doing this (and) be seen by many other people. Nicely, by yourselves, lie with your wives in some hidden place. Do not be seen. Having finished (his speech) Q'wästi' went out and continued on his way. So much for [10] that.

30. Q'wästi'-'s AMOROUS ADVENTURE¹

I am going to repeat the story as it was related to me by Mason, about Q'wästi'. Well, Q'wästi' was travelling there by the Sound. He came to a place on the opposite side of the river where women were bathing. Now he planned what he might do. [15] He worked in his mind. He was going to try to send his penis across to see if he could reach them. He was going to send it to the women who were bathing on the other side in order to have intercourse with many of them from the place where he was.

However, when his penis reached only half way across it was carried down by the tide, and what he tried to use drifted up the Strait. He did not succeed. And so he moved on to a different place.

[20] Presently he reached another place, and again he was going to try, (because) the ones he was trying to reach were still in sight. And again he sent his penis. Still he did not succeed. Instead, it drifted away. He did not accomplish what he intended to do and those who had been bathing finished. Q'wästi' went away. He did not do what he had intended to do. He went on his way.

[25] That is why at Port Angeles and at Dungeness there are long strips of land. They used to be Q'wästi'-'s penis, when he thought he would send it across. So much for that.

31. Q'wästi' PLAYS A TRICK ON SHARK

Big Shark had two pretty daughters. So, Q'wästi' longed to marry these girls, but he did not know how he could marry these girls, because Big Shark did not like Q'wästi'. [5] Then Q'wästi' made a spear in order to kill shark. One day Q'wästi' asked his son whether he was willing to become a bait when he would fish sharks. Whereupon: "I am willing," said Q'wästi'-'s son.

So Q'wästi' was on his way accompanied by his child. Then they arrived at the place where they intended to go to fish shark. Now, Q'wästi' tied a rope around his son's shoulders [10] and immersed his son using a stone for a sinker when he immersed him.

1. Informant: Arthur Howeattle.

xe^e tcîku kaayad xe^eLilel xe^e tsitskwa^eā^e. tsōsa^ea q!wātī cīqul
 xe^e tsitskwa^ea kolic kōlō's xe^e tsitskwa^ea xe^e hēlilōt. ē^elāāsa^ea
 latsēl xe^e kāāyad hek!itxal xe^e ts!ā'ta^e ts!i^eq!akya^eak. tsōsa^ea
 15 ts!i^ela^eak!il kōlo^ewatx yix kāāyad liwēl xe^e ts!ā'ta^e ts!i^eq!akyaas
 q!wātī.

tsosa^ea q!wātī tē(xu)xwal. tsōsa^ea uxwaqawōlxal hē'ts!ēt ēwa^eli
 tsoot latsēt xe^e tcîku kāāyad liwitlēt dākił xe^e tcîku kāāyad xe^e
 ts!iq!aktcōyo^e. he'ts! xāxe yix kāāyad ēwa^el xe^e ōōt!il. uxwa-
 20 qawōlxal dākił tsoot hetkul hal wali hetaci pooqo alita^ea. hētku-
 q!wayoli dākił. hayoq^uaxul la^eau uxwałola^e hal kaayad.

tsosa^ea xwa^eauwilx yix la^eau tei^eixwałola^e hēqati hēqcil. tsōsa^ea
 ē ha^etc!ats!ē s kāāyad talala kaayad a^elata^ea. tsōsa^ea hal yix
 wał kaayad le'ililqa^eka xu q!wātī betskilqataxu ha^etc!ats!ē.
 25 tsōsa^ea kitax yix wał kaayad da^e s q!wātī xwa^eau s q!wātī tās
 L!a^eī. tsosa^ea kītax q!wātī he^eōlic xe^e daaqaallit. tsōsa^ea xwa^eau
 xe^e hētkul kaayad. tsosa^ea hallaqa^e q!wātī hesele^eit! ki^e laplī^e
 yilk!watyaas kaayad tat ha^etc!aats!ētc s kaayad. tsōsa^ea q!wātī
 hal betskēlElitas habasta sa^e la^eau tsitsitskwa^eayaas al heqcili
 30 hēqati ha^etc!ats!ē. tsōsa^ea hōhō dākił hal yix hētkul kaayad.
 tsōsa^ea q!wātī hēqcil xe^e kaayad. tsōsa^ea qāqal xe^e ts!i^eq!ak xe^e
 wāēs siya yix kaayadtēlīyōōlit!. tsōsa^ea cīqul xe^e ts!i^eq!ak tsaqela
 s alata^ea yix hetkul kaayad heqati hē'tsit kutsatsi xe^e ts!i^eq!ak
 latesis tsiyixal. tsosa^ea liyāā^ela ha^etc!ic kāāyad. tsosa^ea q!wātī
 35 tē'xuxwal liwel ka^eki^e la^eau wisa^ets'ōpat. k!wesla q!wātī ē^elā
 xe^e ē^elā^etc!ōlit he'ts!it latsēli xe^e kāāyad abe^e dēxa^e qaqali ka^eki^e
 la^eau tsetskwā^ea^eyaas kaayad.

wēqtiya^e q!wātī hal kaki^e yaalōlat ha^etc!ēp!axt!ēlist!al abe^equ
 siyācēl tsī'ēkut. tsōsa^ea ēca^el q!wātī xe^e xalidiswa lalawēsqal
 40 klēta^ewā xe^e xālī^ediswa. teilāsisqal dākił la^eabat. tsosa^ea kī^etax
 siyaceł s tsī'ēkut. tsosa^ea yix pōts'ō'q si'yac xe^e pōōq s hakuLi
 hāyi^e hal: hākuLa s pōōq lāwēsqal s wewisa^ets!opat. ātc!ēttca'qalas.

tsōsa^ea he'ts!ēs xwa^eauwilxa q!wātī ēc yix pots'ō'q taxxaū
 cīquqāb hē'ts!is kiki^eili. tsōsa^ea hāyoqu s q!wātī yix potso'ōq
 45 itcaxast!al s tsī'ēkut ē tlatca^ea s he q!wātī. tsosa^ea tēwa^e q!wātī
 s tsī'ekutti L!ae^ei q!wātī ōqālēk xe^e osēlililit ts!ixēlal L!a^eayal. xabā
 yix k!wa^etc!ēt kupēl L!a^ee^e. tsōsa^ea q!wātī ha^eaqli ki^e ya^elōolat
 ho^eosxal.

Then, not long after he had immersed his son, he saw a big shark which intended to bite his son. Then Q'wästi' pulled his son up quickly and put him aboard the canoe. Then he speared the shark using his new spear. Thereupon [15] the shark dove going downwards, taking away in his body Q'wästi'-s new spear.

Then Q'wästi' went home. After he reached home he stated that he had speared a big shark, but that the big shark had carried away his new spear. In the meantime the shark arrived at the place where he lived. [20] Then he stated that he was sick, saying: "I could not catch any human fish. But my back aches. Call two medicine men," said Shark.

Then the two medicine men arrived and performed on him. But they did not make him well. Shark was still crying. Then said another shark: "You ought to call Q'wästi'. Maybe he can cure him." [25] Then one shark went to fetch Q'wästi'. He found Q'wästi' sitting outside (the house). Then Q'wästi' was on the way accompanied by the man who had come for him. So, they reached the sick shark. Then Q'wästi' was told that he would be given Shark's elder daughter if he cured Shark. Whereupon Q'wästi' said: "Only if Shark gives me his two daughters would I treat him [30] and make him well." Then: "All right," said the sick shark. Then Q'wästi' doctored the shark. So, he took hold of the spear which the shark-people could not see. Then he pulled the spear while the sick shark was crying, and when he pulled the spear he threw it through the hole in the roof. Then Shark soon got well. Then Q'wästi' [35] went home taking the two women. Q'wästi' certainly did what he wanted to do when he speared the shark, because he intended to marry Shark's two daughters.

One day Q'wästi' said to his two wives: "Braid your hair nicely, because we are going to see Golden Wing." And Q'wästi' had many sea-otter skins. [40] Each one carried two otter skins; six they carried altogether. Then they went to see Golden Wing. Thereupon the people saw a man coming (and) they shouted saying: "A man is coming, bringing two women. He looks like a chief."

Then, when Q'wästi' arrived, many people met him and pulled his canoe (on land) when he landed. Then the people invited Q'wästi' [45] telling him to come to Golden Wing. They did not know that he was Q'wästi'. So, Q'wästi' entered Golden Wing's house. Then Q'wästi' went to the highest seat which was assigned to him and sat down. All the rest sat below. And Q'wästi' would lean against his wives from time to time.

tsōsa^əa tsiekul tuxale^əitc!ōl. e^əlāsa^əa hal kī^ətax káxsi^əl hal
 50 xe pooq. tsōsa^əa hal he^əts!et!ās tas atc!ē^ətite tuxali láte sisi^ə
 ewala^ət!ās dākil tas ā^ətc!ētite tas latesísite qalōkuti^əili tuxali
 dākil tas ēxwāwi^ətas tī^əlhiyōōdo^əetc. tsosa^əa tsiekut itā s k!udēts!it
 k!wāaya^ə heqati tux^ual latesis heqat hal ēxwaū axu tux^ual.
 sīyackulásta xwa^ə betsētse^əit!atite tux^uali. ēwala^əlite la a^ətc!ēt
 55 tite latesisite tite tu^uxualite hal tsī^əekut. e^əlāsa^əa q!wātī itā^ə
 k!udēts!itxac xe^ə k!waaya^ə hēqati tuxual latesis. tca^əwa^əacli
 t!atci^ə tc ā^ətc!lit tsī^əla, hal tsī^əēkut. tsosa^əa āwul xe^ə tsi^əlastciyit
 tsīēkut s kī^ətaxa dā^əa xe^ə bāya^əa pooq. tsōsa^əa kītax yix tsoōtsk!
 dā^ə xe^ə baya^əa pooq. tsosa^əa ē tālaqótexa kúqwalēc s bāyā^ətās
 60 xe^ə itso^əo^ətle^əis tse^əekut hā^əyoq^u xe^ə baya^əa pooq dēxa^ə bayitcēsi
 s q!wātī. ē tālaqotexa ya^əak la^əau wēwisa^əts!ōpatyaas q!wātī
 bayēē^əsal. ē dākil q!wātī bayi^əliali. tsosa^əa k!wesec q!wātī bayi^ə
 ka^əL-al sitōwōqwal. tsosa^əa tsiekul sīyac tsoos tsikōdō qwaqāxa^ə
 q!wātī hēxat sīyac tso^əos wēdiłxal hē^ətslis ka^əL-ali q!wātī. tsōsa^əa
 65 tslixalec tseekut s hē tsī^əla yix awoqołya^əak. ē^əlaasa^əa xeli^ə
 tsiekul hal s q!wātī itcaqla t!āā^ətca^əli helite awoqołs. tsosa^əa
 hal tisekut kākī^ə la^əau wēēwisa^əts!ōpat: texuxwal axu itca^əx
 xwa^ə hēēda^əētetik. hēxas yix pooq awoqołs. bē^ətsil sa^əa.

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32. Q'wā^əti' and the wolves

ōxa^ə'xe wite!ēyōlit! laliwatsākil. k!etatcee' tat qātsal lēxwul
 xe^ə tsiqāti iyē xwat tat qātsal xe ketat. tsosa^əa hetsi tc!ee xaxe
 a^ətc!lit lāwatsakil exwa^əwel qā^ətsali. tsosa^əa yix a^əts!lit lawatsakil
 5 kitax qātsal tsosa^əa wāal xwasa^əa hets!i xe^ə hets!ēt tat xwasa^əa
 hopela^ə dākil yix laliwatsakil xwa^ə itso^əo^ətei s waal xwa^ə'sa^əa hets!is
 awe^əci abe xabā yix laliwatsakil t!atca^ə s tsix xōwitha^ə yix a^ətc!lit
 lawatsakil. tsosaa tawōldo^ə. tca^əwaac poxwatc!iyolatcayil qa^ətsal
 adāse^ə xe^ə a^əatc!lit lawatsakil. tsosaa līxual xe^ə tsiq!a^ə.ti xat ē
 10 sīyaci xe^ə a^ətc!lit xwa^əsā^əa.

wētoqu^u siyatakillic hets!is tewa^əatsila s q!wātītī. tsōsa^əa wēxwal
 yix laliwa^əts!akil he^ətslis hiyōōdo^əo puxwatc!iyola tcayil xwasa^əa
 tsatāci sēyaci xe^ə a^əatc!lit. tsosa^əa yix liletc!ēxitlalo^ə yix L!ot!o-
 xwa^ədas hāl sīyac!qā^əlo x^u q!wātī abe^ə wētoqu la puxwatc!iyol-
 15 ātcayil siyatakillic xe^ə atc!lit hēts!is tewa^ə tsi^əla s q!watiti. tsoso^əa

Then Golden Wing wanted to spit, so he said: "Go and open the hole in the roof," he said to [50] one man. Then he said: "If he is a chief he will spit through the roof. And also if he is a chief he will make it go through the hole in the roof. I shall spit first, then it will be his turn, after I finish. Then Golden Wing drank a little water, and spat through the roof, and he said: "It is now your turn to spit. And you also, if you are a chief, [55] you will make it go through the roof when you spit," said Golden Wing. Then Q'wästi' drank a little water, and spat through the roof. "Now, finally I know you are truly a chief," said Golden Wing. Then Golden Wing commanded a little boy to go and fetch the laughing man. Then the boy went to fetch the laughing man. Not long afterwards he heard that he was laughing outside. [60] The reason Golden Wing invited the laughing man was to make Q'wästi' laugh. Not long afterwards Q'wästi'-s two wives laughed. However, Q'wästi' did not try to laugh. Finally Q'wästi' laughed throwing himself back with his legs in the air. Then Golden Wing saw that Q'wästi' had sharp shin bones, and he saw that one tooth was missing, when he threw himself back. Then [65] indeed Golden Wing recognized that he was a slave that used to belong to him. Then Golden Wing got angry (and) said to Q'wästi': "I knew quite well that you were my slave." Then Golden Wing said to the two women: "Return home to your parents, this man is my slave." So much for that.

32. Q'wästi' AND THE WOLVES

There used to be here a tribe of wolves. Every morning they would go hunting around the land. They would take turns hunting around the beach. One morning it was the chief's turn to go hunting on the beach. So, the chief of the wolves went hunting on the beach. But he did not return at the time when he would usually be back; so, the wolves wondered why he had not returned when night came, because all the wolves knew that the chief was a fast runner. Morning came. Then, Moving-like-a-drifting-leaf went hunting on the beach, looking for the chief of the wolves. So, he went around the land, but he did not [10] see the chief returning.

At one place he saw his footprints where he evidently had entered Q'wästi'-s house. Then Moving-like-drifting-leaf summoned all the wolves, when he returned without seeing the chief. Then one of the old testicle eaters, said: "We ought to see Q'wästi', because at one place Moving-like-a-drifting-leaf [15] saw the chief's footprints where he entered Q'wästi'-s house." Then one of the wolves

āwul xe^e wēl lawats!akil s kwat!ali s q!wati bā^ek!eli s siyaci xe
atclit hets!is qā^etsala.

tsosa^a kitax yix lawats!akil siyacił s q!wati tsosa^a xwatēyol
s q!wati latcal tēwā^e bak!il s q!wāti yix lawatsakil s siyaci hē^ets!is
20 qa'tsala xe^e ā^etclit lawatsakil. tsosa^a q!wāti hal. ēwali siyaci
xwa^e atclit xwa^e he^ets! x^u qa'tsala hētkuli ē tsatsalili hal q!wāti
tewa^a ē ta'x^uti hal yix lawatsakil heqahitxal s q!wāti. tsosa^a
xayasx hal wāalax^u tēwa^ali hal.

tsosa^a yikal yix lawatsakil. xayasx lexol xe^e tsiqati adāse^e
25 xe^e atclit. tsōsa^a xwasā^a oqalēk xe lalawats!akilisqobe^e. xaya'sx
hal ē qē'wala siyatakilici. tsosa^a tca^ewa^ac L!atcliyōlitlic taxxaū'
s q!wāti abe^e tsixā^e hēkulas la s q!wati s teliqāl xe^e ā^eatclit. tsosa^a
ki^eētasal yix laliwatsakili tcl'i'yolit!. tsōsa^a xwa^aau' xe^e ōtlis
q!wati'. tsosaa lā'tcal tewasal āla'cla hile^etclixitlalo^e yix L!ot!oxwa^e-
30 das tās teiq!ōtēpat xe^e tlatipāta^as q!wātī. tsosa^a hal yix lali-
wats!akil heqahitxal s q!wāti kwati^e ax^u tci'tcal adāse^e xwa^e ō^ekix^u
xwa a^etclethe^eyi. tsosa^a hal yix q!wati kwatile^eili^e wa^et!eli
itsoo'lqa^a abeli tsix hētkulla. tsosa^a q!wāti tci'tcal. yix aLā-
xe^eēqa^e libē'ti uxwaō'lla^e. āhtslie dākil q!wati halā'xats tsoot
35 k!wēsła hētc!iqāl xe^e a^eatclit diyat!isq!wa^as dēxa^e s wa kuqwali'
yix lāsliwats!akil, tsosa^a wāl yix lāwats!akil hal a^alī'it!alts!i-
t!ikha^e hal ba^ek!il xe^e laliwats!akilisqobe^eyaak ha^e heetclayo
k!wēsła teliqal. tsōsa^a q!wāti tlatci^e s kuqwal xe^e halat alits.
tsosa^a k!wēsēc k!u^eliyūt!isq!waddo^e hal k!weslila hētc!iqāl. wāti^ella
40 hala. hal yix lawatsakil hē^ets!e's ti^ek!etili q!wātī. tsosa^a q!wati
hē^ets!ēt hiyōōdo^eo hālā' hētc!iqāl xe^e ātc!ithē^e lā'tcal tī^ekētil
līwisli xe^e tla^ebistclit hē'xat xe^e sibā'xut!eqoł kadatseet. te^ek!ētil
hexat tās tuko^e yawauw'al yix la^aawe hīlē^etclixētlalo^e teiqōtē-
patai^e. tsosa^a ē xe^eLlili s q!wātī hēs xē^eL!ēlixaddo^e yix qwāba^aēi
45 teiqōtēpate tsōsa^a q!wāti talāwil ēkwał xe lāwawat. tsosa^a āā'bil
yix laliwatsakil s q!wāti teliqalitqa^eyil.

tsosa^a hebōhi tat tsadi hīwētsēlil q!wāti^e xe^e laliwatsakil tat
tca^ewa^aa'c hē^ek!itxal xe^e laxwalaseēt s ka^ada^a' k!watcl!ōl xe^e
lāwāwat. liyā^ela hē^etōhi s hīyōdo^e q!wāti k!watcl!ōl xe^e lāwāwat tat
50 hak^uta'x yix tclī^ulīx^ulit. k!wē'sła tat yix lalēwa^ets!ākil hētesidal
tat līx^uhī^el xe^e li'x^uhit. tsosa^a tat L!icēlewi^el k!wēsła yix lalūwa^ets!ākil.

commanded (one wolf) to call on Q'wästi' and ask him whether he had seen the chief, when he was hunting on the beach.

Then the wolf went to see Q'wästi'. Now, he arrived at Q'wästi'-s house. Presently the wolf goes in and asks Q'wästi' whether he had seen the chief of the wolves when [20] he had been hunting on the beach. Whereupon Q'wästi' said: "I did not see the chief when he was hunting on the beach. I am sick, I cannot get up," said Q'wästi'. "He has surely been in here," said the wolf addressing Q'wästi'. Then again he said: "He has not been in here," he said.

Then the wolf went his way. Again he went around the country looking for the chief. [25] Then he returned to his wolf companions. Again he said: "Not even the footprints were seen." Finally, the tribe went to Q'wästi' because they thought that Q'wästi' had surely killed the chief. So the wolf tribe were on their way. Then they arrived where Q'wästi' lived. Presently they entered, only the old testicle eaters [30] remained outside on both sides of Q'wästi'-s door. Then the wolves said to Q'wästi': "Try to find out by means of magic where is our former chief." Then Q'wästi' said: "I will try but I am not able to do it because I am very sick." Then Q'wästi' used his magic. He was reported to be a good shaman. Then Q'wästi' sang, saying as he sang that he had [35] surely killed the chief. He spoke in Makah so that the wolves would not understand. Then one of the wolves said: "What did he say?" He answered saying to his fellow wolves that he had said that he had surely killed him. Then he discovered that they had understood what he had said in his song. Presently he spoke in Quileute saying: "Indeed I killed him." "Did I not say so?" [40] said the wolf when Q'wästi' jumped. Then when Q'wästi' finished saying that he had killed the chief, suddenly he jumped to take a comb and the hair oil which was hanging. He jumped and he landed outside. Two of the testicle eaters who were standing on both sides of the door growled. But those who were guarding the door did not bite Q'wästi', but instead they bit each others' mouths. [45] Then Q'wästi' ran through the beach. Then the wolves followed Q'wästi' intending to kill him.

As soon as the wolves were about to overtake Q'wästi' he used what had been hanging (in the house) and struck the ground with it on the beach. No sooner had Q'wästi' finished striking the ground on the beach there [50] appeared a big cliff. Of course, the wolves had to swim around the cliff. Then the wolves would be

xayasx tat tsā'dilēwi^{el} s q!wāti yix lāsluwats!akil tas xayasx q!wātī
 q!ō^{el}L!ē^{el}ts!ō's xē^{el} luwo'ot tas hāk^utax yix tcīk^u k!atslit kwaaya^{el}
 k!weslatat yix lasluwatsakil hētesidal la'tol xē^{el} k!wāaya^{el}. tsosa^{el}a
 55 kiiLi q!wāti, hē^{el}bōōhi tat tsādiliwitsēli^{il} tat hē^{el}k!itx xē^{el} buyō-
 kwa^{el}ts!o luwōot dēxa^{el} k!waya^{el}ats!i hēxat lix^uhitts!i hē^{el}ts!itat
 tsadihiwētsil. tsosa^{el}a lēxol xē^{el} tsliq!āāti ē xwaliwitsēli q!wāti xē^{el}
 ābitclat lasluwats!akil ōt!alxal dāki^{il} xa'xe yix lēlix^ulit hēxat
 xē^{el} k!wa^{el}k!uya^{el}. be^{el}tsil sa^{el}a.

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33. The origin of death

tsōsa^{el}a teliqā^{el} yix hēlk!wā^{el}as pixt!ā^{el}adax. tsōsa^{el}a pixt!ā^{el}adax
 taxxaū s bāyaq bā^{el}k!il:-āso^{el}ōlt!a luba^{el}a hal pixt!adax teliqā^{el}axte
 tci^{el} hēlk!wā^{el}āēti^{el}. qa^{el}tsilē^{el}ilo^{el} ē^{el}lā^{el}ē^{el}tlax^u sa^{el}a lakuts!ōōli^{el} xwas^{el}a^{el}a.
 5 hōyāhīlā itso^{el}o xwa^{el} pōts'ōq taxu teliqā^{el} xwasā^{el}a tat teliqā^{el}. wās,
 hal bāyaq, āk!is xaqolālikilt!ā luba^{el}ā, hal bāyaq. hōyixallo la
 xē^{el} teliqā^{el} pōōq hēlaxa hal bāayaq.

tsōsa^{el}a a^{el}lātil yix pixt!adax. qa^{el}ts!ēl la xē^{el} hēlk!wā^{el}ē^{el}t. elāāla
 xē^{el} hāllas bāayaq. wa la xwasā^{el}a yix hēlk!wā^{el}ēs pixt!adax.
 10 itso^{el}oo^{el}t! la dāki^{il} yix xabā pōts'ōq wa xwasā^{el}a tat teliqā.

ē dāki^{il} tālaqotexa hē^{el}ts!es teliqā^{el}ali yix hēlk!wā^{el}ē^{el}t hōxwal
 pixt!adax hē^{el}alicēl xē^{el} pitsxiyo^{el}. tsōsa^{el}a hayoq^u s bāayaq hēlitsēci^{il}
 xē^{el} pitsxiyo^{el} abe^{el} hōyalil ē^{el}cats!is xē^{el} pitsxiyo^{el}. tsōsa^{el}a tēwwā^{el}
 bāayaq L!āē^{el}i bā^{el}k!il bāayaq s pixt!adax: āk!istc!ista tea hal
 15 bāayaq. tsōsa^{el}a sīya ho tea^{el}a hal pi'xt!adax ts!uyu^{el}q!wa^{el} xē^{el}
 hēlk!wā^{el}at hexas hētc!ista ti^{el}. sī'yaqātālite la sa^{el} itcaqlās abe^{el}
 q!abāāla^{el} yix hēlk!wa^{el}s pixt!adax xōsidātate^{el}xal. tea^{el}wē^{el}t hal
 pixt!adax hētc!istā^{el}yili hal. tsaqeelā ēwā hōyāso^{el} ha^{el}ābal s
 bāayaq dēxa^{el} s ē^{el}la' hētc!istali^{el} bayaaq xē^{el} hēlk!wā^{el}āt.

20 tsosa^{el}a hīyōōdo^{el} alax bāyaq kī^{el}tax tē'(x^u)xwal. ē'wa^{el} bāyaq.
 tsōsa^{el}a ixwaqawōlxats ki^{el} yalōlat hētc!istatate pixt!adax tci^{el}
 hē^{el}lk!wa^{el}at hōxwā^{el} ēica^{el}ts!is tci^{el} pitsxiyo^{el}. kī^{el}taxa^{el}alo^{el} xu tāwil
 hōxwa^{el}li^{el}. hētc!i'stale^{el}ilo^{el} s Lāwakas. ha^{el}abi^{el}la^{el}alite tcāli hal
 yik likāts!o^{el}. wāsto^{el} aqu ē^{el}la'. tsōsa^{el}a hal bāyaq hētc!istatate
 25 lati pixt!adax tci^{el} hēlk!wa^{el}at. hālāqālate ē wā ax^u yōki^{il} ci'qōle,
 tax^u tsōotsats; hēluwat ax^u waci tsō'otsalāsi^{el} xwa hē^{el}ts!ēxatite.
 ē walas klēta^{el}layat tas wāc tsōotsalāsi^{el}. hē^{el}ts!ax^u dāki^{il} cī^{el}qul.
 itsōlilabatsti^{el} hālate pi'xt!adax allāb, hal bāayaq ki^{el} yalōlat.

left far behind. Once more the wolves were about to overtake Q'wästi' and he spilled on the ground what he was carrying, there appearing a big river. Of course the wolves had to swim across the water. Then [55] Q'wästi' kept on going and as soon as they would be about to overtake him, he would use the thing that he was carrying, in order to make rivers and cliffs when they were about to overtake him. So, he went around the country and Q'wästi' was never overtaken by the pursuing wolves. Ever since that time there are cliffs and rivers. So much for that.

33. THE ORIGIN OF DEATH

Now then. Eagle's child died. Then Eagle went to Raven and asked him: "What can we do?" said Eagle. "My former child died. We shall bury him. Then he will come back to life again. [5] Thus it will be with humans whenever they die; they will come back always when they die." "No!" said Raven. "What shall we eat in the future?" said Raven. "We shall just eat what the dead people were eating," said Raven.

Then Eagle wept. He buried his former child. He did what Raven told him. Eagle's former child did not come back. [10] Likewise it happens to all the people. They do not come back when they die.

Not long after Eagle's child died, he went to the ocean to fish halibut. Then he called Raven to give him some halibut to eat, because Eagle had always much halibut. So, Raven entered the house, sat down and asked Eagle: "What bait did you use?" said [15] Raven. Then: "See there!" said Eagle pointing to his child, "he is my bait. You may judge by his looks, perhaps." Because Eagle's child was white from bathing. "Notwithstanding (strange as it may seem) I used him as bait," said he. However, he was only fooling Raven that he might use his own son likewise as bait.

[20] When Raven finished eating he started home. Raven reached home. Then he informed his wife that Eagle had used his child as bait (and) caught much halibut (while) fishing. "Let us go to-morrow to fish halibut. For bait we shall use Tlāwakas." "He might be only fooling you, dear," said the married woman. "Let us not do that." Then said Raven, [25] "Eagle surely used his child as bait. He told me: 'Do not pull soon after he jerks; wait (till) he does not cause your line to jerk repeatedly. He will not have one halibut in each hand till it stops jerking. Then pull it up. That is the way I do.' said Eagle to me," said Raven to his wife.

tsōsa^əa kī^ətax hō'xwāl hoxwa^ə hēōlic xe^ə hēlk!waat. xwa^əau
 30 xe^ə os yix hoxtal. teitesdas xe^ə hēlk!waat. tsosa^əa hal yik yalōlas
 bāyaq ha^əabi^əla^əalite teāli. wāqatax^u hētclista xwa^ə tsitskwa^əāyaak
 hal yik wēsa^əts!oopat. hālate hētclista tei^ə hēlk!wā'at ha yixl
 bāyaq.

tsosa^əa tālic yilēka^ə yix helk!wā'as bāyaq hē'qati tsō'otsats.
 35 ē'wa dākil kōlici cīqoli yix bāyaq hē^əts!ēs tsōotsatse; hēluwat s
 hīyōdo^ə tsōotsalasi. itsō^ə la xe^ə hā'llās pīxt!adax. heqati cīqul
 tēlās hē^əts!et cīqwa^əātā. ē wal hālate pīxt!adax xwa^ə k!eta^ət!āyat
 tax^u tīlā hal bāyaq ki^ə yalōlat. tsōsa^əa tsādi lakusidās tca^əwa^əa'c
 q!ōts!ēsidāl bāyaq sīyac s teliqā^ə yix hēlk!waa^əet.

40 a^əlātil bāyaq kōlō's xe^ə tsitskwa^əa xe^ə hēlēlōt. a^əlātil yik
 likāāts!o. hālāqālaūlite ha^əabi^əl hal yik wesats!oopat. tsōsa^əa
 tēx^uxwal. ō la pīxt!adax pīyāāqa^ə ho'yāso^ə bayiqola^ə abe^ə
 kī^ətā'wat! xe^ə ōtlis bāyaq.

tsosa^əa ēwa^əl bāyaq kitax táxaū s pīxt!adax. xwa^əau. ē^əlasto
 45 axu la tei^ə hāllā^əetite xwasā^əa' t!ax^ula' tax^u teliqā^ə hal bāyaq.
 teliqā^əaxate tei^ə helk!wā^əa'ē ti^əl. tca^əslisqalice^əilo' la wā alaci
 xwasā^əat!ate tei^ə hēlk!waaeti^əl suwātei^əli xayasxa, hal bāyaq. was
 hal pīxt!adax. ak!isxaqōlālikil tca^ə xwa^ə hā'kuLi, hal pīxt!adax.

a^əlātil bāyaq. qa^əts!ēl xe^ə helk!wa^əa'et. tsōsa^əa kwāti^ə bāyaq
 50 xwasā^əasi^əal xe^ə hēlk!waa^əet. hēōtha^ətat kuqwalēc s hakuLālayo^ə
 tat qwasōqu. taxaū tat pī'xt!adax to^əwōtuwā halis s ōla sa^əa.
 āklisxāqōlālikil tca' hal pī'xt!adax. a^əlātil baayaq. texwal.
 hōōyākil itso^ə ēcātac hēqati hīyōdo^ə. bē'tsil sa^əa. hīyōdo^ə.

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34. Raven loses his son

e·laasa'a ba'ayaq besi'le-l itca'xal s pi'xt!adax. k!we'sla
 ki'ta'x. a·st xwa'au'. te·wa'. la ki'da's L!aaala'al s pitsxi·yo'
 pi'xt!adax. si'yac xe' tsitskwa'a'ya'as pīxt!adax tclilaa'tsqal.
 5 e'laaa' sa'a ba'ayaq L!a'e'. tei'a·lac. t!e'k!e'qusil. itsoo'sa'a
 a·litse'lic. hets!islil xe' he·pa'təs pi'xt!adax. itsosa'a hiyo'·tsil
 ba'ayaq.

ast ba'e·ba'k!ilic xwa' itcaqqwála's heeéal xe' pitsxiyo'. aas
 axo'·c pi'xt!adax hal: waa tas ha' t!atca'a so'o. he'·xas ha'a
 10 he·tclista ti'l hal ts!o·yo'q!wal xe' tsitskwa'a'. hal ba'ayaq

Then he went to fish halibut, taking his child along to fish. He reached [30] the halibut shoals. He threw his child into the water. Then said Raven's wife: "You will be fooled, dear. Perhaps he did not use his child as bait," said the woman. "He said he used his child for bait," said Raven.

Raven's child was a long time in the water. And presently he jerked. [35] But Raven did not pull the line quickly when it jerked; he waited till it would stop jerking. He was doing just as Eagle had told him. Finally he pulled it up. It was heavy when he was pulling. "Didn't Eagle say that when it would be heavy he had two in each hand?" said Raven to his wife. Then it was almost out of the water. Finally Raven stared into the water and saw that his former son was dead.

[40] Raven wept and put the child down in the canoe. The married woman cried: "Were you not told you were fooled?" said the woman. Then they went home. There was Eagle watching, just laughing, for he lived opposite Raven's house.

Then Raven arrived home, and went to Eagle. He went to him. [45] "Let us do the way you said: they shall come back whenever they die." Said Raven, "My child is dead. We shall be still and not eat, and my child will return to life," said Raven. "No!" said Eagle. "What shall we eat in the future?" said Eagle.

Raven wept. He buried his former child. Then Raven tried to [50] make his child come back. Just as soon as he heard the sound of some one coming, he would open the grave. Eagle would go and cover it up again. "Let him stay there. What will you eat?" said Eagle. Raven wept. He did this all the time for many days, and finally stopped. So much for that. It is ended.

34. RAVEN LOSES HIS SON¹

Well, Raven intended to call on Eagle. So, he was on his way. He went in. He was surprised to see that Eagle had large quantities of halibut. He saw Eagle's son warming himself. Now Raven sat down. They began to take care of him. They built a fire for him. Then he was fed. He was given what Eagle had in store. Then Raven finished eating.

Now, he began to ask in what manner he had caught that halibut. Then Eagle spoke saying: "Do you not know that? Right here is the one I used for bait," he said pointing at his son. Said

1. Dictated by Webb with the help of Arthur Howeatle, according to a note on Dr. Frachtenberg's text.

tsi·xista'axu xwa' itca'qlase'tite. ast hal pi'xt!adaḡ o·kliya'asli
 xo'o hal xe' tci·yo'tc!e·xa'yalat kla'L!ask!wayo'o·s. itcáqla·k!ita'li
 xo'o yix tcibo'd. itca'qlak!itaalite xa'xe. k!we·sla ba'ayaq
 o·ti'ts!is itca'ttis. e wa· aḡu la'·tca· ti'cili taḡu qalo·kwa'sxate
 15 tso'otsa' tse·tc. he'its! aḡu ta'ḡu xa·ya'sxate tso'otsatse·tc,
 tca'wa'ac tee'cil e·wala't!aḡu la k!i·ta't!a·yabe·e. taḡu xa·ya'sxate
 tso'o'tsa'tse·tc. aast de·k!wa'tsqal ba'ayaq te·xwa'liḡ. liwee'tsil
 xe' he·litstakiḡya'ak.

k!we·sla te'ḡwa'. e'laa'sa'a he'lac xe' he·litstaki'lyaak. e
 20 xwa'o'stise· ku' yaloo'lat. we'lsqa·ls ta'cpit te·was. he'swa· ki'
 yaloo'lat. yo'. a'k!istcasats ta'tlitci pi'xtadaḡ xo'o hal ba'ayaq.
 ts!oyo'k!wal xe' he'lk!wa'at wa· tca·we'ltas haali ha'oote Le·wa-
 kasqolee'. wa'lo' o·tcitci laql'a'q!aaatakiḡ he·tc!istaaqa'ts!a' xu
 he·da'aya'ak.

25 ast tawō'ldo' kii'yib ki' lika·ts!o'o' hoo e'la'st'o'ote itsoo'ote
 pi'xt!adaḡ. la'q!atqo'sqali'sto'. ts-he'-ani¹ yik nikaa'ts!o'.
 ki·da·tsli sa'a't!atclitas L!o·xwa'nas. ha'abe'la'alite tca c-hiii'.
 hal ba'ayaq wa aḡu tite i·caa·tcawe'la. ho haa'li ki'taxa'sto
 hal ba'ayaq. de·q!wa'tsqal. siwee's yix tc!istace'ḡ he'lk!wa'aaqa'.
 30 k!we'sla ki'ta'x hoo'xwal s tc!i'eee.

ka'aya' ha'tc!a·ḡ. ki'itLiiii. ast xwa'au' xe' itcaa'lat. k!i'eel
 xe' tsitskwa'a itcaq!tis xe' itcaq tsitsxe·lites pi'xt!adaḡ. tso·sa'a
 yilee'kil xe' tsitskwa'a'. a·st xwátayi'lila·yo' k!we·sla tso'otsatsi-
 layo' c-qaa'qala·x² L!atca'txali. e axoci'ali yik likaa'ts!o'.
 35 k!we'sla taya'laqo·tex xaya'sxa'la·yo' tso'otsats hibiticila·yo'
 he'qati tsaleee'yal.

e'laaa'sa'a teee'cil ba'ayaq ts!i'lo'la·s. c-ti'lax. k!e·ta't!aya'-
 ata'layo'xax. L!a·tca'txali. eee akwauwe'ali yik likaaa'ts!o'.
 xeliḡo'k!wa' abe' t!a·tca's tc!iqa·le'it! yix he'lk!wa'at. te·ca'aa'
 40 la ts!i'loo'la·s. k!wese'c qaleel·la ki·da·s. klulo·lo·ḡwadaksa'
 L!eeex. tc!eeeqa'. q!aya'ats!al yik likaaats!o' si'yac s tc!ee·qa'.
 ast hal ts-aaa wa'tali la ha'la·s L!o·xwa'das. a'laa·til.

1. ts-he' ani yik nikaa'ts!o' is Raven's wife's abnormal pronunciation of hé hal yik likà't'so'. For other abnormal forms of speech see pages 18, 20, 25, 26.

2. The initial sound c is Raven's mannerism.

Raven, "Explain in what manner you did it." Then Eagle said, "I tie him here," he said "under the arms. I attach a sinker to him. I use this kind of hook. That is the one you want to use." Then Raven made one like it. "Do not pull right away when it first jerks [15] the line. When it jerks the line again, then pull. It will be a sign that he has one fish in each hand, when it jerks the line again." Then Raven got ready to start home. They had him take the remainder of the food.

Now, he was on the way home. Then he began to eat the remainder of his food. [20] He did not bring it to his wife. He only took the plate home. He gave it to his wife. "Here! I wonder for what purpose Eagle had me bring this?" said Raven. Pointing with his finger at his child: "That chum of yours certainly deserves credit! There he was with evidence that he had been ejected by a fish, evidently his father had used him for bait."

[25] The next day he persuaded his wife: "Well, we might do just as Eagle did. Let us get busy and start out." "That one?" said his wife. "Do not trust what he tells you, old man. He may be lying in wait for you." Said Raven: "Do not be talking so much. Come, let us go," said Raven. He got ready. His son, who was going to be the bait, was willing. [30] So the next morning they were off on the ocean.

It was good weather and it was calm. They went on and on. Finally they reached the place to which they were going. He tied his son the way that Eagle had explained to him. Then he immersed his son. Then he felt that he had reached the bottom. Immediately he felt that he jerked the line. "He certainly is catching! By Jove!" The wife did not try to speak. [35] He soon felt that the line was jerking strongly, and then it was still.

Then Raven pulled; he pulled up. "It is heavy. He evidently has fish in both hands. By Jove!" His wife did not answer. She was somewhat angry because she knew that her son would die. He kept on [40] pulling up. Finally he came to the surface. It was unbelievable. His legs were all stiff and distorted. He was dead. His wife glanced at him and saw that he was dead. Then she said: "Ah! Did I not tell you, old man?" She wept.

kulo's ba'ayaq s he'lk!wa'et tcleeeqa'. aast qaki'yil te·xwa'liḥ.
 a'laa'til ba'ayaq c-Le'wakā's talabu·u·u· c-xu'xuxu hala'sli
 45 ba'ayaq te'x^uxwal. a'lati'sli. ho·yaa'so' la e-wa'l ba'ayaq ta'skis
 xe' he'lk!wa'e-t.

1

35. The origin of death

itsosa'a q!wä'ti he'ts!e·t xa'·bila·ta xwa'au s pi'xt!adaḥ. he'·-
 ilite he' paqét tas teliqa' yix po'oq xwa' itca'qla'at!a·s xwaxuse'-
 ili. tas teliqa' suwaa'tcili puxti'lox^ule'ilitc. suwa·tcile't!ax^u dā·kiḥ
 5 tite i'tse·tc. o· ba'ayaq kuqwa·l wa'xuti itso'oḥqa'a hal dā·kiḥ
 ba'ayaq. a·klisxatistateca. wa· ala'x^u xwa' o'·laxaki'ḥ ti'l. tcali's
 la s teliqa'ali tas teliqa'. wa· xwase'li suwa·tci'li. tsosa'a ba'ayaq
 lipe'tdo'.

36. Raven orders Deer to weep

10 ot!xaxe baayaq hēsiba hexat hawayicka ecalḥ!wa^e xaba dākiḥ ō
 xe^e t!e'ik!al. wētiya^e baayaq adadaḥwal ks hawayickā hal kī^etaxaḥ-
 qa^elite alāteli. tsosa^ea hawayicka toqōl s baayaq hal aklis-
 qts!ootast!alēqala tca al odesa^ea. xayasx baayaq toqol hal
 heqts!o^eotaho odēsa^ea xwa^e pōts-ōq yalēēsāḥ xwa^e tcitaabayai^e.
 15 tsosa^ea yik hawayicka kī^etax task heqati odeesi^e. tsosa^ea baayaq
 hal sīsa^ewa ks kī^etāxa yik hawayicka wa axu haya^ek!ali'ali tite
 kuqwāl x^u buyokwa hakutli abe^e tsixaa^et! la hēkiḥ xwa^e hēts!aqsla-
 titc. ō axu yalila^eq!waat tci^e ts!ixēlilil. tsosa^ea k!wesla hawayicka.
 ō q!otsec xe^e xwi^eda^e ts!ixeehilit a^elatil. tsosa^ea ābil baayaq
 20 he^ets!eks kī^etaxa yik hawayicka heqati watcxal la tsadawe
 ku'qwalec ks a^elata^ea hawayicka. tsosa^ea hawayicka k!wesla
 itso^e xe^e hallaqa^eat s bāyaq ē haya^ek!ali he^ets!et kuqwali s la^eawā.
 yix L!a^eyoq!wayilat. tsosa^ea bāyaq k!wesec xwa^eau s hawayicka.
 heqati látcal tsil-ats ks hawayicka kuxōs halastis aqts!oota^et!ali
 25 yix kēki^exat odēsa^e. tsosa^ea hawayicka kuxōl he'k xe^e k!ak!lē^eL!a
 heqati teliqa^e.

tsosa^ea ba'ayaq tē'xuxwal heqati he^ets!it adādālwata kī^eyaloōlat
 tcalālas he^ets!it hestilō xe^e si^ekl'i xahḥ hexat xe^e ha^eq!wakstiḥ.
 tsosa^ea ē ku'qwali yik bāya'qt! he^ets!is tcalāla baayaq. k!wesec

Raven placed his dead child in the canoe. Now they paddled toward their home. Raven wept. "My partner, going buuuu c-xuxuxuxu (*imitating his cry*)," Raven said as he [45] was going home. He cried as he went. As soon as they reached home Raven took his son out (of the house?).

35. THE ORIGIN OF DEATH¹)

When Q'wästi' created everything he went to Eagle. "You yourself will set to work, when people die, in such a manner that they will return. When they die you will blow into their eyes in order to resurrect them. They will revive if you do this." [5] There was Raven listening. "Indeed that should not be done," said then Raven. "What will there be for me to eat? There will be nothing for me to eat. Let them be dead when they die. Let them not come back to life." So Raven won (the argument).

36. RAVEN ORDERS DEER TO WEEP

[10] Here lived Raven with his consort, and Deer with her many children; but all lived in one house. One day Raven talked to Deer and said: "You ought to go and weep." Then Deer answered Raven and said: "For what purpose do you order that I should weep?" Again Raven answered saying: "Naturally, the cause for weeping is the people who died a long time ago."

[15] Then Deer went out and began to weep. But Raven said before Deer went: "Do not try to look back when you hear some one coming, because it will very probably be those for whom you are crying. Stay at the edge of a high cliff." So, indeed Deer placed herself at the edge of a high cliff in order to weep. Then Raven followed [20] when Deer went, and before he came very near her he heard Deer weeping. So Deer did indeed what she had been told by Raven, and did not look back when she heard some one walking behind her back. Then Raven presently reached Deer, and immediately pushed Deer causing her to go down, saying as he did it: "For what bad omen [25] is this weeping?" Then Deer went down against the rocks and died.

Then Raven went home and afterwards was talking to his wife in the Quinault language, (saying that) he wanted a shell knife and a pack-strap. But Raven's wife did not understand when

¹) Informant: Arthur Howeatile.

- 30 bāyaq hal: libēti paqetstalite al t!atciteswoali xe^e tcalal. ha^eq!-
wakstel k!o'pateli hexat si^ek!ixa^eli. tsosa^ea baayaq uxwaqawōl-
xāts ki^e yalōlat tsoot kli^eel xe^e hawayicka. hē'sibacételōl dākil
taxxauwi xalili xe^e hētā'cit hawayicka. tso sa^ea he^ets!is xala^eata
bāyaq axoc yik hawayicka hal: wa axu liwe^eli xe^e sa^eqōōya^eas.
35 hoyāā'so^e axu tsiyixal. tsosa^ea k!wēsla baayaq tsiyixal xe^e sa^eq!ōōya^e.
tsosa^ea hē^ets!lit xabāse xaleeli xe^e hawayicka ha^eq!ōl xe^e hawayicka
sāyat taxkutqas. tsosa^ea he^etsit xaba'si kolōsi xe^e hawayicka
sayat p!e^eL!e^e dākil yix t!abēl. tsosaa tex^uxwal heqati he^ets!lit
kiki^eli baayaq hal liwel a'xu sa^e haaq!as heqati hee^ets!is helace^eilo
40 sīsa^ewatā aqu sat!axa. liwe^elilo sa^e a^eaasayat itcasī kei^e tsits-
kwa^eas. tsosa^ea yik likāā'tslo^e hal: wali t!atca^ea te uxwālk!wa^e
tsi^ela'. tsosa^ea bāyaq toqol: uxwa^eko^ela^eyili sisawa te he^e uxwał-
k!wa^elo dākil ke t!axeit. tsosa^ea te!a^ea^e yix hāq!as. tsosa^eas
hēlāc heqati k!odiswa xe^e hāq!as xe^e hawā'yicka^ets!a. tsosa^ea
45 ts!ixt!adab yix wał hawayicka^ets!a heqati hal. hēt!ada^e kei^e
haq!asyaake kā^e. tsosa^ea baayaq hal wāt!ak^u odēsa^ea tsadacak^u
ka^etcite ewa^eli.

- tsosa^ea baayaq sat!ax liwel xe^e a^easayat hexat luwō^e bāayaq
xe^e ha^e ētatyaak he^ets!lit ha^eela ki^e tsitskwa^ea^e. tsosa^ea bāyaq hal
50 ki^e yalōōlat hakutlas potsoq te!aqēqa^eloocil. tsosa^ea qābil taxa^etc!ōl.
tsosa^ea baayaq hal ki^e yalōolat: libēti ax^u qāba^ea wā ax^u haya^e-
k!aliali hal liwisx tsuyux^ual xe^e ha^eētāt yale^et!ēqwatas. tsosa^ea
hal ks qateqali xabasī xe^e ha^eetat. k!wesla dākil qa^etcqal yik
likaats!o^e. k!wesec yik likaats!o^e hal hētea^eqalas tci ha^etatite.
55 tsosa^ea bāyaq hal: wat!ak^u t'ikasqali ki^eitlas. xabaxas yix ha^eetat
itcaqlaxat. tsosa^ea kika^eatc!ōl tca^ewa^eac bayaq leti^elist!al ki^e
yalōlat ks talawēli l'atcali qabałli hexat wākil haya^ek!aliali.
hayoqsuwooli tas waalicite ha^e te!aqē'qalo. tsosa^ea bāyaq
tsoyooxwal xe^e ha^eetat itcałas itcālaks ka^ediyasqali ki^eitLi. tsosa^ea
60 yik weesats!opat ka^ediyasqal qa^ebał.

- he^ets! xaxe he^ets!iks ka^ediyasqala bayaqt! qa^eqal baayaq xe^e
xa^elił heqati k!adatsil xe^e aasayat heqati helac. tsosa^ea ts!ē'daq
he^ets!et p!e^eL!e^eili heqati xayasx helac xe^e a^easayat. tsosa^ea
ecasx ts!ē'daq sīsa^ewā xabats!ili xe^e a^eaasayat. tsosa^ea he^ets!ēt
65 xaba^eats!ili xe^e a^eāā'sayat lala^eoL!ōllie heqati hē^ets!lit hīyoodo^eo

Raven spoke in Quinault. Finally [30] Raven said: "It is hard work for me to make you understand Quinault. I should like to have a pack-strap and a shell knife." Then Raven informed his wife that he had caught a deer. He wanted to go with her, therefore, to butcher the deer he had caught. Then while Raven was butchering her, Deer spoke saying: "Do not take my intestines, [35] just throw them away. Then Raven, indeed, threw her intestines away. Then when they butchered all of Deer he carried the deer meat to the canoe. And when he had placed all the deer meat in the canoe, the canoe was full. Then he went home and after landing Raven said: "Take those udders and cook them. We shall eat them before [40] we go down the river. We shall take that meat to my daughter." Then the married woman said: "I did not know you really had a daughter." Whereupon Raven answered: "I had a wife before (I married) you. We had a child, therefore, and it was a girl." Then the udders were cooked. Then they ate them and gave a little of the udders to Deer's children. Then [45] one little deer recognized the taste and said: "It tastes like mother's milk." Then Raven said: "Do not cry. Your mother will come home very soon."

Then Raven went down the river taking the meat along, and Raven took his arrows with him when he was taking the food to his daughter. Then Raven said [50] to his wife: "People are coming. We are going to be attacked." Then they paddled toward the shore. Then Raven said to his wife: "Paddle hard and do not look back," he said as he shot an arrow close to her head. Then he told her to pick up all the arrows. Then the married woman picked up all the arrows. Finally the married woman said, "They look like your arrows." [55] Then Raven said: "Do not pay any attention to that. Let us keep on going. All the arrows look alike." Then they landed ashore. Then Raven told his wife to disembark and that she should run forthwith into the woods and not try to look back. "I shall call you when those who are fighting us have gone away." Then Raven shot an arrow in the direction in which she was going to hide. Then [60] the woman hid herself in the woods.

At this moment, when Raven's wife hid herself, Raven took his knife, cut off pieces of meat and began to eat. Then he defecated when he got full, and again he began to eat the meat. Thereupon he defecated many times before he had eaten all the meat. Then after he [65] had eaten all the meat he walked up and down on the sand, and

tca^εwaac hayoq^u ki^ε yalōolat. tsosa^εa he^εts!ēks oqalēēki hal
 tsoo's xabac laq!a^ε yix potsoq. tsosa^εa he^εts!īt oqalēēki yiki
 weesa^εts!opat siyac s waal a^εaasayat okil xe^ε t!abel hoyila bā'ksti
 ō xe^ε t!abēl. tsosa^εa baayaq hal xabásqalate tci^ε potsoq tclaqe^ε-
 70 qala^εyī tci^ε a^εaasayat. tsosa^εa yik weesa^εts!opat hal asoo^εt!eit!a
 ec yix baksti kollo't xe^ε t!abel. tsosa^εa baayaq hal abe^εli ħibiti
 tclaqedo^εo^εyī^ε tci^ε potsoq. tsosa^εa yi^εkal tēxwal baayaq. be'tsil
 sa^εa.

1

37. Raven and Fish-Duck.

wēqtiya^ε bāayaq qēL!ax itcāxał s qwēd. tsosa^εa qe^εiL!al bāayaq
 xwa^εau xe^ε ōt!is qwēd. tsosa^εa qwēd t!e^εk!oq^u s bāyaq. tsōsa^εa
 adāādaiwaxat hexat bayēē'sal. tsosa^εa qwed bā^εk!il ki^ε yalōolāt
 5 xwa^ε alitsecellit s baayaq. tsōsa^εa hal yix qwēd: kī^εtaxałqalo^ε
 alita'atswalici s bāayaq. tsōsa^εa hal ki^ε yalōolat: itcaxa^εalo^ε
 sa^ε k!wāya^ε. qē^εL!ō^εq!wałatax^u dākił!ili sa^εt!o^εq!wāłata.

tsōsa^εa kī^εtax yix qwēd hēsibāc abil bāayaq pīyaqa^εlił. tsosa^εa
 qālōkuti yik qwēddot! ts!i^εla^εk!il heqati qał-al wēlsqal s tēiku
 10 ālita^ε. tsōsa^εa ts!i^εla^εk!il yix qwēd tsasqal qah^ε. tsōsa^εa hāl
 yik likāāts!o^ε pēlēlās xaxe. xwasele^εilo^ε hētsli. tsōsa^εa xaba sīya
 xe^ε its!o^εo'sēēs qwēd ā^εlētāl bāayaq. tsosa^εa hēts!is xe^ε alita^ε.
 tsosa^εa tclā^εal xe^ε hēts!lit. tsōsa^εa tclā^εāl xe^ε hēts!lit ālita^ε.

ē dākił baayaq eca xaci hal sat!axaxu xu tāwił dā^ε xe^ε pōlo^ε,
 15 hal baayaq, alace^εilo^ε heo'tiloolite. tsosa^εa baayaq he^εbōōli t!ak-al
 keka^εtc!ol hēlāc xe^ε luwō'ōt ālita^ε. tsōsa^εa hets!et xabatsili^ε
 hoītitexac s k!o^εk!od xe^ε ālita^ε tca^εwa^εac yē^εkal sat!ax. tsōsa^εa
 ēwa^εl xe^ε ōt!lit. tsosa^εa hal ki^ε yaloolat qaqał axu tci^ε pōlo^ε luwoos-
 tāte qwēd. wāli t!atca^εā xwa^ε ōtītcasātstate qwēd luwoosta, hal
 20 bāayaq ki^ε yalōolat. tsōsa^εa xwasa^ε yik bāyaqt!. tsōsa^εa baayaq
 hal hākulałate qwed x^u tāwił alacetqa^εyil. tso^εot!ilite dākił tci^ε
 tsōoke qweddot! hē^εts!ēta^εate alētali.

tsosa^εa sa^εt!al qwed xwa^εaūwilx xe^ε ōt!is baayaq. e^εlaała xe^ε
 hāllas baayaq. tsosa^εa t!ek!oq^u s qwed baayaq. tsosa^εa hal ki^ε
 25 yalōolat bāyaq: kitaxasto^ε aq^u alita^εatsuwālici s qwēd. tsōsa^εa
 kītax xabāōlic itcaxał xe^ε k!wāya^ε. tsosa^εa hal bāyaq ki^ε yalōōlat

after he stopped, then at last he called his wife. Then when she arrived he said that the people had gone away. Then after the woman arrived she saw that there was no meat in the canoe. Thereupon Raven said: "The people who were fighting [70] took all the meat away." Then the woman said: "Why is there so much excrement in the canoe?" Then Raven said: "Because I fought the people so vigorously." Then Raven continued on his way home. So much for that.

37. RAVEN AND FISH-DUCK

One day Raven was going up the river toward Fish-duck's. So he ended his trip up the river arriving at the place where Fish-duck lived. Then Fish-duck built a fire for Raven. Now, they were talking to each other and laughing. Then Fish-duck asked his wife [5] what was she going to give Raven to eat. Then said Fish-duck, "We ought to go and fish for Raven." Then he said to his wife: "We shall go to the river. You go above those broken branches and I shall be below the broken branches."

So, Fish-duck was on his way accompanied by his consort. Raven followed to watch them. Then Fish-duck's wife dove and came to the surface with a big [10] fish. Then Fish-duck dove and came up carrying none. Then the wife said: "This is enough. We shall go back to cook it." But Raven saw all that Fish-duck did when fishing. Then the woman cooked the fish. Then what she cooked was ready. The fish she cooked was ready.

However, Raven did not eat much. He said: "Come down the river to-morrow to get this plate," [15] said Raven. "We shall eat and you will eat with us." Then, as soon as he was out of sight, he came ashore and began to eat the fish he was carrying. Then, when he had eaten all but a few pieces of the fish, he started down the river. Presently he arrived at the place where he lived. Then he said to his wife: "Go fetch that plate that Fish-duck had me bring. I do not know for what purpose Fish-duck made me bring it," said [20] Raven to his wife. Then his wife returned. Thereupon, Raven said: "Fish-duck is coming tomorrow for the purpose of eating. Therefore, you will do just as Fish-duck's wife did when they were fishing."

Then Fish-duck came down the river, arriving at the place where Raven lived. He did just as Raven had said. Whereupon Raven made a fire for Fish-duck. Then Raven [25] said to his wife: "Let us go, that we may fish for Fish-duck." Then they all went to-

qalōkuti axu ts!ila^εk!il. tsosa^εa kwati^ε ts!i^εlā^εk!ili yik bāyaqt!
 dākil ē ts!i^εla^εk!ilic. tsōsa^εa bāayaq ēxuxwāu kwati^ε ts!ila^εk!ili.
 ē lati ts!i^εla^εk!ili. hoyāsōdo^ε k!ēyāat!elic heqati hiyōōdo^ε tex^uxwal.
 30 tsōsa^εa qwed qaqal xē^ε polo^ε tcaxo^εo tēx^uxwal bayiqolxal s baayaq.
 bē^εtsil sa^εa.

38. Raven and King-fisher

tsosa^εa ki^εtax bā'ayaq itcaxal s telilēlee^εtc!al bEsi^εlēl. xwa^εaū
 xē^ε ot!is telilēlee^εtc!al. tsosa^εa tēwwā^ε. t!ē^εk!e'qu^usil. tsōsa^εa tci-
 35 tci^εtcE^εspisēc telilēlee^εtc!al xē^ε k!ak!ei^εL!a t!āxeitatsēl. tsōsa^εa
 ko^εtc!ēyōl xē^ε āxuyo^ε heqalisēllit hāxili^ε xē^ε lē^εtc!ēsuwat. tsōsa^εa
 t!āxēdo^ε yix k!ak!ē^εL!a. tsōsa^εa ilēl xē^ε ts!ēpt!ē'tyaak. qāqal
 dākil wēk!ē'daxat xē^ε lē^εtc!ēsuwat kōlō's xē^ε āxuyo^ε heqālisēllit
 hāxili^ε. tsosa^εa qaqal xē^ε k!ādā^εap!il xē^ε hek!itxallit kōkūlō'sētc
 40 xē^ε t!oxit k!ak!e^εiL!a xē^ε āxuyo^ε. tsosa^εa halāā^εalal yix hē^εtc!ēsuwat.
 tsosa^εa tēlā^εtc!ats xē^ε klada^εap!il t!ōtcōtca^εwatās xē^ε āxuyo^ε.
 ēwā dākil hab'ali yix k!ādā^εap!il hē^εtslit tsoos ēc yix hē^εtc!ēsuwat.
 tsōsa^εa hēsuwā s bā'ayaq hēlitsec xē^ε lē^εtc!ēsuwat. tsosa^εa hēēlac
 bāayaq ēwā ēcaxaci, hīyō'do^ε. tsosa^εa liwe^εle^εili sa^ε ā'xuyo^ε
 45 hēqosqāli sa^ε lē^εtc!ē'sowat. sāt!ax ax^u tāwīl itcax tci^ε ot!iti^εl
 hē^εtsē^εilite dākil luwō^ε tite xwa^εsā'ate sa^ε ā'xuyo^ε.

tsosa^εa sāt!ax bāyaq. hē'ōta^εla t!āki^ε kēka^εtc!ol hēlāc xē^ε
 lē^εtc!ēsuwat. xabats!il hē'ōta^εla dākil hiyōdo^ε sat!a'x xayasxal.
 tsōsa^εa loō'l hal ki^ε hēlisloot: ki^εtax qāqal tci^ε āxuyo^ε. āklis-
 50 tcisatstat!E tci tcileleetcāli wiwitsta tci^εtc!i. tsōsa^εa ki^εtax yik
 wēsa^εts!oopat qaqal xē^ε āxuyo^ε tēwwās. ākliscāsalitca xaxe
 luwō^ε tcaxwō^εóqcil, hal yik likā'ts!o^ε. hēxate la ti telilēlee^εtc!al
 liwitstā. sāt!axaltc!ayō^εxate x^u tāwīl qaqali^ε sa^ε āxuyo^ε.

tsosa^εa lool telilēlee^εtc!al tēlē^εēt!ali s tāwōlōdo^ε. tsosa^εa tēwwā^ε
 55 tēlile^εlē^εtc!al. t!ē^εk!e^εqu^usil. tsosa^εa ko^εtc!ēyōl xē^ε āxuyo^ε xē^ε
 hēqalisēllit hāxili^ε. tsosa^εa tci^εtcitc^εspisēc xē^ε k!ak!e^εiL!a. tsosa^εa
 t!axēddo^ε yik k!ak!e^εiL!a. ilē'l bāyaq xē^ε ts!ēp!ētyaak qaqal
 s wēklēdāxat hē^εtc!ē'suwat kōlōs' xē^ε axuyo^ε. tsōsa^εa qā'qal
 xē^ε k!ādā^εap!il hēklitxal kōkūlōsēc xē^ε t!axxit k!ak!e^εiL!a xē^ε
 60 āxuyo^ε. tsōsa^εa hālāā^εalal yix hē^εtc!ēsuwat. qā'qal xē^ε k!ādā^εap!il
 tēlā^εtc!ats t!ōtcōtca^εwatā's xē^ε āxuyo^ε hēōta^εla ilaxasxāl s hab'al

gether to the river. Then said Raven to his wife: "You dive first." Then Raven's wife tried to dive but she could not dive. Then it was Raven's turn to try to dive. Neither could he dive. He simply got cold and quit (and) went home. [30] Then Fish-duck took the empty plate and went home laughing at Raven. So much for that.

38. RAVEN AND KING-FISHER

Now then, Raven was going to King-fisher to call on him. He arrived at King-fisher's house. Then he entered. A fire was built for him. [35] Then King-fisher threw stones into the fire to warm them. Then he filled the box which he was going to use for boiling the salmon eggs. Then the stones became hot. Then he untied his hair-knot. Then he took one salmon egg and put it into the box which he was going to use for boiling them. Thereupon he took the fire-tongs which he was going [40] to use to put the hot stones in the box. Then the salmon eggs boiled. Then he stuck the fire-tongs in the middle of the box. But the fire-tongs did not fall, because the eggs had become many. Then he fed the salmon eggs to Raven. Then Raven began to eat them. He did not eat many; he quit. Then: "I'll take this box [45] to use it for carrying these salmon eggs. Come down to-morrow to my house. Then, on your way back you will take the box."

Then Raven went down the stream. As soon as he was out of sight he landed on the bank of the river and began to eat the salmon eggs. He ate them all, (and) as soon as he finished he went again down the river. Then he arrived and said to his wife: "Go get that box. [50] For what purpose did King-fisher make me carry that box?" Then the woman went to get the box. She came in. "For what purpose are you bringing this thing although it is empty?" said the wife. "It was King-fisher who made me take it. He is coming down the river to-morrow, so he says, to get that box."

Then King-fisher came down the river early the next day. So, King-fisher went into the house. [55] A fire was built for him. Then he filled the box in which he was going to boil. Then he threw the stones into the fire. Then the stones became hot. Raven untied his hair-knot. He took one salmon egg and put it into the box. Then he took the fire-tongs he used to put the hot stones into the box. [60] Then the salmon egg was boiling. He took the fire-tongs and stuck them into the middle of the pot. The fire-tongs fell over as

yix k!ada^{ap}!il abe^e waal litel^{esu}wat ōkił xe^e āxuyo^e. bē'tsla
wēklēdā'xat yix kōlo'ot xe^e āxuyo^e. wāal ē'cici hoyasoła luwā'qoot
xe^e axuyo^e yix wēklēdāxat hē'tslit xe^e halāā^elal.

- 65 tsosa^a báyiqolxal yix telilēleē^{te}!al. tsosa^a task e^lāxal
telile^{le}te!al. tē'xwal. yalo^ewas axu sa^e axuyo hal telile^{le}teal
hē'tslēt kī^etaxālli^e. bē'tsil sa^a. hīyō'do^e.

1

39. Raven and Bear

- tsōsa^a bāāyaq besi^{le}l itcaxał s ā'kil. tsosa^a xwa^aū' xat
tēwā' s ōtlis ā'kil. tsosa^a t!ē^ek!ēl ā'kil t!ē^ek!oqu s baayaq. tsosa^a
task a'kil L!esa^aaliceł. tsōsa^a xwasā^a luwo^o s la^aawE L!ēsa
5 la^elaquts!ilpat hēqālisēl xe^e la^elāwitya^aak t!oxō^{te}!ēhilił. tsosa^a
tela^{te}lispes xe^e k!eⁱya hēxat hē qālis xe^e la^elā wit ya^aak t!oxō^{te}!-
ēhil. tsōsa^a ōkes xe^e hē^eqōsellit xe^e tsīyaxwa^e telilōō^{te}!al ōt!a^hi xe^e
ō^{te}!ēhilat. tsosa^a wā xōxwā la k!wayaialali hal bāak!il ki^e yalōlat.
k!wayaialās ti^e hal yik likāts!o^e. tsosa^a p!ēL!ē^e yix hēqosis. ōla
10 bāāyaq pīyāāqa^e. tsosa^a āklis xaci^{te}!ōlitca' ? hal a'kil hē'tslēs'
s bāāyaq. kadido^o sayat xaci^{te}!oliteca' ? k!ē'kił sayatxaci^e-
te!ōlitca ? pōōqo sāyat xaci^{te}!oliteca ? k!ē'kił sāyatxaci^eili^e, hal
bāāyaq. tsosa^a alitsēlic baayaq hēlitsēlic s k!ē'kił sāyat. p!ē^eL!aas-
lil s tēiku pōlo^e. hīyōōdo^e āla'x bāāyaq. ēwa ēcaxaci. sāt!axalli^e,
15 hal baayaq. liwē^ele^eili^e xe^e pōlo^e hē'qōse sa^e a^eāsaayat. sat!a'x ax^u
tāāwił itcax tei^e ōt!iti^el hē'tslē^eilite dāakił luwo^o sa^e pōlo^e tite
xwāsā^aate, hal baayaq hēqalitx s ā'kil.

- tsosa^a sat!a'x bāāyaq. hēōtha^e la t!aki^e kēka^{te}cōl helac xe^e
k!ē'kił saayat xaba^{ts}!il. hīyoodootexal dākił hēlax sāt!ax tēxwal.
20 tsosa^a ēēwal tēwā xe^e ōōt!lit. hal dākił kī^e yelōlāt: kī^etax dā qaqal
tei^e pōlo^e akis-teasatsta t!itei a'kil tei^{te}ci luwo^oosta k!o^ek!ōdi
k!adats!a^exate a^eāsaayat kōloot tei pōlo^e.

- tsosa^a kīta'x yik yalolas qāqaleł xe^e pōlo^e. tewas. āklis-
teāsālitea luwō^e xe^e pōlo^e teaxō^oeqcil bā^ek!il yik likāāts!o^e s baayaq.
25 hexate la ti a'kil liwitstatsta' hal bāāyaq. sāt!axatte!ayō^exate
x^u tāwił qaqali.

tsōsa^a lo^ol ākil ōqalēk s ōtlis baayaq. tēwā. t!ē^ek!e^{qu} bāāyaq.
tsosa^a tāsk bāyaq L!ēsa^aaliceł. xwasā^e tēwā^e luwō^o s la^aāu L!ēsa

soon as he released them, because there were no more salmon eggs in the box than the one he put in. It did not become many; the egg was just going around in the box when it was boiling.

[65] Then King-fisher laughed at him. Then King-fisher went out and left him. He went home. "You take that box to the water," said King-fisher when he was about to go. So much for that. It is finished.

39. RAVEN AND BEAR

Now then, Raven was going to call on Bear. So, he got there and entered the (house where) Bear dwelled. Then Bear built a fire, he built a fire there for Raven. Then Bear went out to gather sticks. So, he came back bringing two sticks [5] of vine maple to support his own feet, (for) he was going to warm the soles of his feet. He set up the sticks by the fire, and used them for his feet in order to warm the soles. Then he carried there the container he was going to use for the oil of his feet to drip in. Then: "Is it not flowing?" he said, asking his wife. "It surely flows," said his wife. So the container filled up. There [10] was Raven watching. Then: "What do you wish to eat?" said Bear to Raven. "Do you wish to eat dog meat? Do you wish to eat elk meat? Do you wish to eat human flesh?" "I shall eat elk meat," said Raven. Then Raven was given food. He was given elk meat for food. A big plate full was given to him. Raven finished eating. He did not eat much. "I shall go down the river," [15] said Raven. "I shall take the plate along to carry that meat. Do come down the river to-morrow to where I live, (and) when you do, then you will take your plate back (upon) returning," said Raven addressing Bear.

So, Raven was going down the river. As soon as he was out of sight, he landed at the river bank, began to eat the elk meat (and) ate it all up. When he finished eating he was going down the river (towards) home. [20] So, he arrived (and) entered the (place where) he lived. He said then to his wife: "Go, madam, get that plate. For what purpose could Bear have made me take those small pieces of meat inside that plate?"

Then his wife went to get the plate. She brought it in. "For what purpose did you bring the plate, although it is empty?" the married woman asked Raven. [25] "It was he, Bear, who had me take it," said Raven. "He will come down the river, so he said, to-morrow to get it."

So, Bear arrived from down the river (and) came to where Raven lived. He went in (and) Raven built a fire for him. Then

tloxō^εtc!ēhileqōōlal itsē xe^ε itso^εōsēēs a^εkil. tsōsa^εa tcl^εatclispes
 30 xe^ε la^εaū Llēsa^ε hē^εqalis tloxō^εtc!ēhil. ō la^ε ā^εkil pīyāāqa^ε s bāāyaq.
 tsosa^εa hal baayaq ki^ε yelōlat: wā xoxwā la k!wayaīali xwa^ε
 tsīyāāxwa^ε? hal yik likāāts^εo^ε: wās la tcā. hōyāsoxas tcici^εlel.
 bayiqolxāl dākił a^εkil. ē^εlāsa^εa tēxwal a^εkil ē^εlāaxal s baayaq.
 bē^εtsil sa^εa. hiyōōdo^ε.

1

40. Raven loses his daughter.

wēsxal bā^εayaq uxwa^εq!olic. tsōsa^εa hāyoq^u xabas xe^ε deexid.
 tsosa^εa xwa^εaūwilxasal yix dēēxid. tās dākił hē^εts!is itso^εōsē
 baayaq xe^ε ha^εtc!L!a^εayal xecā^ε ki^ε tsītskwa^εā^ε tē^ε xe^ε tle^εik!al.
 5 tsosa^εa yix dēē^εxid kwātc, kwātc, kwātc hal hē^εts!it kitsā^εa.
 tsōsa^εa hokuts!atha^ε yix k!wa^εtc!ēt lēē^εtcōl hexat yix k!wa^εtc!ēt
 tuptclixayal. tsōsa^εa xaba^εc tiwwā^ε xe^ε tle^εik!al hexat taxaū^ε
 ki^ε tsitskwa^εa^εs baayaq. lātsil yix dēēxid ki^ε baayaqts!a xābatoqō^ε-
 qālīs xe^ε ōk!islāks hēxat xe^ε ōōhilaks. tsōsa^εa teliqā^ε yik bayaqts!a.
 10 bē^εtsil sa^εa.

41. Raven gambles

ki^ε·yuxwal ba^ε·ayaq kudodo^ε·qwa^ε·lici^ε· bā^ε·yaq. ki^ε·ta^ε·x dā^ε·kił
 ba^ε·ayaq ts!o^ε·o^εsats ba^ε·ayaq e^ε·laa^ε·sa^ε·a k!ada^ε·sats ba^ε·ayaq liye-
 xwa^ε·lis ba^ε·ayaq. tsu^ε·yo^ε·q!wata bā^ε·yaq. a^ε·lita^ε· ba^ε·ayaq a^ε·lits “kwa-
 15 la^ε·il kwa^ε·la^ε·il tu^ε·ni^ε·s ya^ε·xwai^ε·” kada^ε·qwats ba^ε·ayaq kudo^ε·do-
 qwe^ε·lya^ε·ak hipeedo^ε· bā^ε·yaq hipeedo^ε· tas si^ε·ya^ε·oql^εdo^ε· yix qale^ε· he^ε·c
 dā^ε·kił ba^ε·ayaq sisi^ε·yo^ε·oql^εdo^ε· itso^ε·o^ε·t!e^ε· he^ε·k!ita^ε· tat ixwa^ε·aq!o^ε·l
 si^ε·si^ε·yo^ε·oql^εdo^ε· he^ε·alic dā^ε·kił yix po^ε·o^ε·q tas k!we^ε·xwal yix xaaba^ε·ts!o^ε·
 yix lipqwa^ε·yo^ε·os ba^ε·ayaq. he^ε·q!o^ε·tx xū^ε·xwa tat ixwa^ε·aq!o^ε·l.
 20 o^ε·t!ali dā^ε·kił xū^ε·xwa siyaaqa^ε· la xa^ε·xe xwa^ε· ku^ε·do^ε·doqwe^ε·lya^ε·axu
 ba^ε·ayaq kulee^ε·sil xe^ε· ba^ε·ya^ε·qkudo^ε·do!qol.

42. Dás·k'iyá'' is killed by a girl

o xaxe ōt! yik tcik^u weesa^εts!opat kulēē^ε xe^ε daskliya. klok!otal
 tat xe^ε tcitcootsk! tci^ε·ē^εkis xe^ε yaq!ilis q!ā^ε qe^ε·il!a^ε s ku^ε·leyut

Raven went out to gather sticks. He returned (and) entered bringing two sticks in order to warm the soles of his feet, his purpose being to do just as Bear had done. Then he set up the [30] two sticks by the fire (and) used them to warm the soles of his feet. There was Bear watching Raven. Then Raven said to his wife: "Isn't the oil flowing yet?" Said the married woman: "Not yet, sir. They are only getting dry." Bear laughed at him. Having done so, Bear went home and left Raven. So much for that. It is finished.

40. RAVEN LOSES HIS DAUGHTER

Once Raven gave a potlatch. Then he invited all the evil beings. Now then, the evil beings arrived outside while Raven was making a good seat for his daughter inside the house. [5] Then the evil beings said, "Kwate, kwate, kwate," while they danced. And some had a blanket around them, and others had a belt around the waist. All of them entered the house and approached Raven's daughter. The evil beings speared the little Raven all over her body and her face. Then the little Raven died. So much for that.

41. RAVEN GAMBLES¹

Some one invited Raven. Raven intended to play the disk game. So Raven went. Raven shook the disks. Then Raven divided the disks. Raven whirled them. Raven was pointed at. Raven sang a song. He sang (*in Quinault*): [15] "The moon always shines at night." Raven rolled his disks. Raven won. He won while the ocean had low tide. Therefore Raven came into possession of the low tide. For that reason when Raven gave a potlatch he used the low tide. So the people catch all kinds of animals when the beach is dry, (because) Raven won. At that place he gave a potlatch. [20] Ever since then until now Raven-disks are seen. They are called Ravendisks.

42. Dás·k'iyá' IS KILLED BY A GIRL

Here lived a big woman named Dás·k'iyá'. She used to steal children and take them to Yaq'ilis creek, going up the Quileute

1. Dr. Frachtenberg had the following note at the head of this text: "Webb talked too fast, changing the words after being asked to repeat them. Arthur Howeate had to finish the story."

- 25 k!ats!lit xe^e ōsit xe^e teitcootsk! qwa^eL!alās. o xaxe yik dask!iya
tat hets!is xe^e teitcootsk!. t!ek!ēl teikwab tat xe^e k!e^eiya heqati
koklispesic xe^e k!a^eaL!a tat yiki daski'ya xe^e heqosit tat qwala^ea xe^e
teitcootsk!. sisa^ewa qwalili' xe^e teitcootsk! L!atclití'ēlōxsats tat
dexa^e s wā siya boyukwats!o^eo.
- 30 wēqtiyā^e ecitac s teitcootsk!. tsosaa qwaŷyaxil xe^e heqoseŷlit
xe^e teitcootsk! haxili. lexuspat yix teitcootsk! teiyāāx^usal dākil
tsaqotcaqli siya abe^e he^ets!il xe^e tsixa^e. tsōsa^ea yik laple^eyi t!axeit
t!axt!ayal dexa^e q!ot!ili xe^e tsīxa^e L!atclití'ēlox^uat. datcaad la
dask!iya kitsa^e hexat ahits halaxals tsoos t!axiceŷ yix k!e^eiya^e
35 hexat yix k!ak!ēēL!a^e pelaqlixaŷ. tsōsa^ea yik t!axēēita tcootsk!
k!wesec qōōt!il xe^e tsixa^e heqati tcitci^e. tsōsa^ea talā^ela yik dask!iya
kitsa^e hexat ahits. tsōsa^ea he^ets!it t!atcoxwali yik t!axēēit tsil-ats
ks dask!iya koli'spes. tsōsa^ea daskiya kōlíc hoqwa^e abe^e hoī
tsixa^e.
- 40 tsōsa^ea he^ets!iks hoqwa^eali dask!iya xabacisōddo^eo t!at!ax
t!ayalic xayasx heqati q!ot!il xe^e tsixa^e xe^e L!aL!atclití'ēloxuāēs yix
teitcootsk!. tsōsa^ea xabac yix teitcootsk! tcitesal. tsōsa^ea texwasal
xabac yix teitcootsk! hexat pēlaqlxal.

1 43. Dás·k'iya'' is killed by a young man

- ōxáxē yik dask!iya tsix la^eō'silō^ela abe^e k!ōk!ōtal xe^e tcitcō'otsk!
tat tsaqotca'qlas dākil yix t!ēk!aā teliqāli. teliqāli^eal yix t!ēk!aā
kī^e dask!iya tǎlicil.
- 5 tsōsa^ea wēqtiyā^e yix tsi^edāpōōq kī^etax q!ōts!iyi^el hēllōs xe^e
k!udētq ayāāwadak hexat t!aālātc!ētq. tsosa^ea xwa^ea^eatclil yik
dask!iya la'tcal hāāyil hilaqōstil. tsōsa^ea yix t!ēk!aā' tāsksīyac
xwa^e hēks yik hilaqōstil. tsosa^ea la'tcal tslixalec ks hē da'skliya.
tsōsa^ea hāyoq^u xe^e q!ōtsi'yo^eot hē dexa^e s wā latosi ks dask!iya
10 abe^e ks la^eōsilo dask!iya. tsōsa^ea ē la^eosxa yix tsidapōōq q!ōōtsiyoot.
tahil la q!ōōts!iyoot. tsōsa^ea yik dask!iya hā'yaŷ xe^e qoots!iyoot
hilaqōstil. tsosa^ea hayaŷ yix pots'ōōq xe^e tsi^edapōōq wast!al s
hilaqōsī ks dask!iya abe^e ks la^eoosilō^e. tsōsa^ea ē ku'qwalī yix
tsi^edāpōōq. tsosa^ea xayasx dask!iya hilaqōostil xe^e tsi^edā'pōōq.
15 tsosa^ea k!wēsēc kī^etax yix tsi^edā'pōō'q hilaqōsēl ks dask!iya.

river, [25] where she put the children together. Here Dás·k'íya'' would cook the children. She built a big fire and put rocks into the fire, which Dás·k'íya'' used to broil the children. Before broiling the children she put gum in their eyes so that they could not see anything.

[30] One day she caught many children. Then she heated the stones which she was going to use to broil the children. The children where standing around the fire, but they were unable to see because they were affected by the gum. Then one older girl warmed her hands in order to melt the gum that was stuck in her eyes. In the meantime Dás·k'íya'' was dancing and singing, saying that the fire was getting hot, [35] and the rocks were about to be ready. Then the little girl finally melted the gum and opened her eyes. Then Dás·k'íya'' kept on dancing and singing. Then when the girl was in front of her she pushed Dás·k'íya'' into the fire. Then Dás·k'íya'' burned quickly because there was nothing but gum (in the fire).

[40] Then after Dás·k'íya'' burned completely, she (the girl) warmed her hands again and melted the gum which was stuck in the eyes of the children. Then all the children opened their eyes. Then the children went all home and they were all right.

43. Dás·k'íya'' IS KILLED BY A YOUNG MAN

There was here a (woman called) Dás·k'íya'', who was very dangerous, because she stole children, and the people could not kill her. For a long time the tribe had been trying to kill Dás·k'íya''.

[5] One day a young man went out to fish flounder, using a small canoe which leaked and was easy to tip over. Dás·k'íya'' came to the bank of the river and shouted that she wanted to be taken across. Then the people went out to see who was the one who wished to be taken across. At once they recognized that it was Dás·k'íya''. Then they called the one who was fishing flounder in order that he should not take Dás·k'íya'' across, [10] because she was very dangerous. But the young man who was fishing flounder was not afraid. He kept on fishing. Then Dás·k'íya'' shouted at the one who was fishing flounder to take her across. Then the people shouted at the young man not to take Dás·k'íya'' across because she was dangerous. But the young man did not listen. Again Dás·k'íya'' wanted to be taken across by the young man. [15] Finally the young man went to take Dás·k'íya'' across.

tsosa^əa yix pots'ō'q tsix la^əosxac la hē^əts!ēt sīya s taxxāāwi ks
 dask!iya yix qōots!iyōta^əyi. tsosa^əa hal yix qoots!iyotai^ə tsoo's
 ayāowadak yix hēlot hē'xat k!udēqwā. tsōsa^əa tcālis hal dask!eya
 pēlaqlat!āqātalō^ə hal dask!ēya. tsōsa^əa xayasx hal yix qōots!iyō-
 20 ta^əyi tsoos t!a^əal yix helēlōt. tsosa^əa tcālis hal da'sk!ēya. tīcōō^ə-
 k!uhit ālice^əili hal.

tsosa^əa k!wesē'c taxaū yix tsi^ədā'pōq q hilaqōse! ks dask!ēya.
 tsosa^əa tīcōō^ək!uhit atsuwalic yix tsi^ədapōq. tsosa^əa ts!iki!ālās
 xe^ə tlicōō^ək!uhit bāqēqusatas xe^ə t!abēl. tsosa^əa lā'tōl ayā'a^əwal
 25 yix t!abēl. tsosa^əa hē'bōōhi qolōl xe^ə k!wāya^ə lipitcē's xe^ə t!abēl
 yix tsi^ədapōq. tsosa^əa lākc k!a^əL!a yilikal dask!iya. hōyasōdo^ə
 bul, bul, bul hal ha^ək!uxātildō^ə tēliqa^ə. ōt!ā'lxal xaxe wāalic
 dask!iya. bē'tsil sa^əa. ts!elo^əp!ōl.

44. Dás·k'iyā'' is killed by Devil-fish

30 wēqtiya^ə yik da'sk!iya aLaxēddo lā'ēlātcili s yā^ə. tsosa^əa yik
 dask!iya tsix xilā^ə tsoot laēlātcili. ba^ək!il xaba's xe^ə hahiba^ə.
 tsosa^əa tēla^ə tsixiswā ks dask!iya tso'oks lā'ēlātcili s yā^ə.

tsosa^əa taxxaū s yā^ə toqōlēl la^əēlabi. tsosa^əa xwa^əaū xe^ə ōtlis
 yāā^ə yaxōl tēiyōyaxiit hē^əts!is L!ēi^əwa. tsosa^əa xwatēyol s yāā^ə
 35 xilā^əa. tsosa^əa āso^əōkilāstát!āli p!etc!ōxwa^ədasha^ə xol!oxwadasha^ə
 la^əēlaa'sta tsi^əla hal he^ət!ētslis yāā^ə dask!iya. tsosa^əa yāā^ə hayāku-
 list!al ks yalitipāta abe^əks L!ictipataq!ots la^əēlat s yāā^ə. tsosa^əa
 k!wesla yālītīpātaq!otsēc hē^əts!ēt la^əēlat s yāā^ə. tsosa^əa āso^əoqawōl
 a^ət!ēksāli yik la^əēla'asta hal yāā^ə lēwisx L!ak!il ks dask!iya. tsōsa^əa
 40 hē^əts!ēt L!āk!eliks dask!iya: kōlaxu ayux^ual, hal yāā^ə.

k!wēsla kōhic tseli^ə pats!oqwaddo^ə yāā^ə L!ā-k!a^əas ks dask!iya.
 tsosa^əa dask!iya' hal to^əōlēqal ilaxātil hal s yā^əa. tsosa^əa qayi la
 yāā^ə ks yiliki^ə yike dask!iya. bē'tsil sa^əa.

1 45. Dás·k'iyā'' is killed by Q'wāeti'.

he^əts xe^ə tāla^əyi'kila ō yik tēik^u wetsatsopat kule xe^ə dask!iya.
 he dākil hēlaxa^əyi xe^ə tcite!ootsk!. L!ēika^əatate!ol xe^ə teitcootsk!
 yiki dask!iya dēxa^ə tēlitiqāāli. hek!itha^ə xe^ə qaxtle^ə la^əapidisqol

But the people were very much afraid when they saw that the flounder fisherman was approaching Dás·k'íya'. Then said the flounder fisherman that his canoe tipped over easily, and was too small. Whereupon: "Never mind," said Dás·k'íya'. "We may be all right (in it)," said Dás·k'íya'. [20] Then the one who had been fishing flounder said that his canoe leaked. "Never mind," said Dás·k'íya'. "I shall get a mat," she said.

Finally the young man went to Dás·k'íya' to take her across. Then the young man got mats for her. He piled the mats high above the sides of the canoe. Then he went across. The canoe was very unsteady. [25] Then as soon as he reached the middle of the river the young man caused the canoe to tip over. Then Dás·k'íya' sank like a rock. She just said: "bul, bul, bul." She could not catch her breath and died. Ever since then there is no Dás·k'íya'. So much for that. It is ended.

44. Dás·k'íya' IS KILLED BY DEVIL-FISH

[30] One day Dás·k'íya' heard that she had been slandered by Devil-fish. Then Dás·k'íya' was very angry because she had been slandered. She asked all the trees. The hemlock tree informed Dás·k'íya' that she had been slandered by Devil-fish.

Then she went to Devil-fish to retaliate and say ugly things of him. Then, when it was low tide, she went to where Devil-fish lived, out in the ocean under a rock. So she came to Devil-fish's house [35] in anger. Then: "Why have you, red mouth, wormy mouth, slandered me?" said Dás·k'íya' to Devil-fish. Whereupon Devil-fish told her to come closer to the door, because she was at a distance from the door while she cursed Devil-fish. Then: "What is the one who is cursing me talking about?" said Devil-fish, while he stuck to Dás·k'íya'. [40] Then after he stuck to Dás·k'íya': "Hurry up, tide," said Devil-fish.

Presently, the tide rushed in rolling over Devil-fish while he held fast to Dás·k'íya'. Then Dás·k'íya' said: "Please, let me go," said Dás·k'íya'. But he held on to Dás·k'íya' until she was sunk (covered by the tide). So much for that.

45. Dás·k'íya' IS KILLED BY Q'wästi'

A long time ago there was a big woman named Dás·k'íya'. This was the one who used to eat the children. Dás·k'íya' wanted to tattoo the children in order to kill them. She used a needle made

5 he'ts! tat L!e'ka'a. L!eikt!ayat hexat L!e'iktepila'at. tsōsa'a
lateats tat xe' la'pidisqo! xe' o't!ayalas hexat xe' otēpililas yix
tcootsk! heqati teliqaal helac yik daskliya.

wēqtiya yix q!wāti xwa'al ks daskliya ks L!e'ika'a s teitcootsk!.
tsōsa'a q!wāti hal: ta!opatēs L!e'ikātilac axu wa axu dāki! ekwa!si
10 xwa qasx teliqa'lekli ekwa!s axu xe' ok!islati'el. tsōsa'a yik
daskliya hiyōs L!e'ikalic s q!wāti pēlaqlas. tsōsa'a q'wāti hal:
hēsta sa' qaaxt!ē' la'pidisqo!. ixūtsta al L!e'ikatilawoci. tsōsa'a
yik daskliya hesuwā s q!wāti xe' la'apidisqo!. tsōsa'a q!wāti
ts'lik-atse! xe' ok!islāks daskliya. ē dāki! hoyaso'o ēkwalse xe'
15 ok!islaks daskliya tsixayets xe' la'pidisqo! tsabats xe' o't!ayalaks
litcaqāxatas. tsōsa'a yik daskliya a'laatil. ē dāki! tāālaqotcxa
teliqa'. be'tsil sa'a.

46. The Elks kill the Wolves

hē'ts! xe' tālayikila' xabāc yix k!ē'ki! pōtsōōqo'yī. tcīkutiyōl s
20 t!ē'k!al. xabā yix k!ē'ki! ot! xe' t!e'ik!al. itcaqlaqwa yix k!ē'ki!
xe' pōōq he'ts!ēt o' xe' t!e'ik!al. he'ts! tat ālax tela'as xe' hēlāxat
itcaqli xe' pōōq. pāāqitya'ak k!ē'ki! wewisa'ets!oopat itcaqli
xe' pōōqō wewisa'ets!oopat. wēqtiya' yix k!ē'ki! ā'te!lit hayoqu
xabā'sqāl xe' k!ē'ki! s qube'ya'ak hēadāā'ādali! ē'laxāli xe' t!ē'k!a-
25 li'ya'ak. tsōsa'a qwa'aL!al yix k!ēēk!iki!. tsōsa'a yix āate!lit
k!ē'ki! qalōk'uti adāa'adal hal: wācīlqalo' o'ki! xe' t!e'ik!al qa'bā-
t!icīlqālo'. hal yix k!ē'ki! āate!lit. tsōsa'a ēxwaū yix xayā k!ē'ki!
adāa'adal hal waqatalo' ē'lalqa'a abe' s ēcaqwā yix lawa'ets!ākil
yālaātlēsto' xe' tsītsē'itskwa'at!oqu hal yix k!ē'ki!. tsōsa'a xayasx
30 yix k!ē'ki! ā'te!lit ada'adal hal hayoqule'ilo' xābāsē xe' lāslīwā'ets!akil
heqati hōqwaqulitoqu xaba'site tēwāsīte abe'qu wāce'it! k!ōpāt
xe' t!e'ik!al.

tsosa'a tsixal yix k!ēēk!eki! uxwa'q!ōlici' hāyoquli xe' laslē-
wa'ets!ākil. tsōsa'a kitax ē'caōlic yix k!ēēk!i! lēxul xe' tsliq!āati
35 hayoqu xe' lāslēwa'ets!akil. dateād la yix k!wa'telet k!ēēk!eki!
pēte!lēlēsāl hēxat watca'ā xe' p!ē'te!lēlit. wī-pētittē!ōoc yix hāha'-
yoqu xe' lasluwa'ets!akil hēxat p!ete!elesal. tsosa'a wepetlit-
te!ō'oqotix xwa'aūwīlx yix hā'yoquqwā lāsluwa'ets!ākil. hē'ts!

of bone [5] when she tattooed them. She tattooed the hands and body. Then she would stick the needle through the hands and the children's body and killed them and ate them.

One day Q'wästi' arrived while Dás·k'iya' was tattooing the children. Then Q'wästi' said: "My sister, tattoo me, however, do not make it go through my [10] bones, as I might die. Make it go through the skin of my body." Then Dás·k'iya' finished tattooing Q'wästi' properly. Then Q'wästi' said: "Give me that needle made of bone, let it be my turn to tattoo you." Then Dás·k'iya' gave Q'wästi' the needle. So, Q'wästi' was going to stick it through Dás·k'iya's skin. However, not only through her skin did he stick it, (but) made [15] the needle go straight, thrusting it through her hand between the bones. Then Dás·k'iya' cried, and not long afterwards she was dead. So much for that.

46. THE ELKS KILL THE WOLVES

A long time ago all the elks were people. They had a big [20] house. All the elks lived in the house. The elks were just like people, when they lived in the house. When they ate, they cooked what they ate, just like people. The elk women worked just like human women.

One day the chief of the elks summoned all the elks his companions to talk about abandoning [25] the house. So, the elks assembled. The chief of the elks spoke first, saying: "We must no longer stay in this house; we must live in the woods," said the chief of the elks. Then, in his turn, another elk spoke saying: "I do not think that we ought to do that, because there are so many wolves who would kill our children," said the elk. Then [30] the chief of the elks spoke saying: "We shall invite all the wolves and burn up the place when they are inside the house, because we shall not want the house."

Then the elks decided to have a potlatch and invite the wolves. So, many of the elks went around the country [35] inviting the wolves. In the meantime the rest of the elks gathered pitch-wood and split the pitch-wood. They spent one month inviting the wolves and gathering pitch-wood. One month later the wolves who had been

xaxe tałqēyat yix k!ēēk!ekił tas xe^e t!e^eik!al. he^ets! hē^ets!et tēwa^eali
 40 yix lāslewats!akil xe^eL!ēli^eal xe^e k!ēēk!ekił. hayoquqwa tsiq yix
 lasluwatsakil tca^ewēēla xe^eL!ēlial xe^e he^et!ēlit hayoquqwa k!eek!ekił
 abe^e base^eliqwa yix lasluwa^ets!akil.

tsosa^ea yix k!ē^ekił ā^etc!lit hē^ets!is awici hal xe^e laslewats!akil:
 tsāhilaxuł ahitslicēllo^e hēxat kitsi^eli. hōyasō^eólka^e pīyaqa^eaqalo^e
 45 hal yix k!ē^ekił ā^etc!lit. tsosa^ea k!wesla yix laslawats!akil tsaahil
 hoyaso^e L!ā^eayi tī^e xe^e t!e^eik!al. tsōsa^ea kitsi^e yix k!ek!ekił lēxuspat
 xe^e la^eaw k!e^eiya t!ē^ek!a^e te^e xe^e t!e^eik!al. he^ets! hets!es kitsa^ea yix
 laqā k!eek!ekił xabā yix k!wa^etc!ēt k!eek!ekił tas qwa^eL!ālas xe^e
 plē^etc!ēlit lixwaāwīyo^eotas xe^e oōs yix wēqwal laslewatsakil. yali-
 50 satsēllit hōqwa'quli. hē^ets!il plē^etc!atsē xe^e plē^etc!ēlit tas hāyi^eilite
 yix kitsā^e k!ēēk!ekił. tsōsa^ea k!wēsec hāyi^e yix kitsā^e. tsōsa^ea yix
 k!ēēk!ekił tās hixwawīyoot xe^e t!e^eik!al xabac p!etc!ats xe^e plē^etc!ēlit
 he^ets!iqāddo^e. tsōsa^ea hoqwa^e yix p!etc!ēlit kōlic. k!wēsla tslipal
 yix t!e^eik!al. titē^ek!ētēlic yix kitsāayi k!ek!ekił łatesi^el ekwałdo^e
 55 xe^e la^eau kaxsō^ewa^eyaas yix t!e^eik!al. ē yix k!ēēk!ekił kitsa^eayi
 hoqwa^eliqwāsi hōyāāso^e hōquq!wāładdo^e. ti^ela xaba yix hāyoqu-
 qwał laslewats!akil s hōqwa^e yix t!e^eik!al. tsōsa^ea xabac yix
 te^ee^eyi lasliwa^ets!akil hōqwa^e.

hē^ets! he^ets!ēt hayoquqwa yix lasliwats!akil ławē ē^elaaaxal xe
 60 lasliwa^ets!akil tsiātīyolās. itso^e la yix lasluwa^ets!ā^ekił xe^e itsō^eos
 yix pōtsōq tas hayoquqwa bēkts!ootas xe^e wāł tsixāāla la^ewēs.
 itsoot!ē^e dākił ē xabaci yalisali yix lasluwa^ets!akil. itso^eo^et!ē^e
 sa^ea oła yix laslewa^ets!akil xaxeqtīya^e.

tsosa^ea hē^ets!ēt hiyōōdo^eo hōqwaquli^e xe^e laslewa^ets!akil yix
 65 k!ēēk!ekił ha^etc!tāłitx. xābác yix k!ēēk!ekił qabał!ic qwaqweeL!al
 ē^eēcā'ól. wāc itso^eo xe^e itsō^eoet hets!et la^eosxa xe^e lasluwa^ets!akil.
 wāc tcla^easi xe^e hēlāxat. wac t!e^ek!āwaqo. ot!alxal xaxe yix
 k!ekił qwaqwēL!al hexat ot!alxal xāxe wac ēca yix lasluwats!akil
 hexat wac icaq!wa^ea yix laslewa^ets!akil. bē^etsil sa^ea.

oxaxe tc!ōtc!o^e hēxat ks yalōlat t!e^eik!ali^el wēqtiya^e tc!otc!o^e
 kītax xwadakīł q!a^ealici hē^ets!et hiyose xe ts!i^eq!akyaak. tsōsa^ea
 hē^ebōōhi xw'a^eaū xe^e itcālōt ba^ek!olxāl s a^ekil. tsosa^ea yix ā^ekił

invited arrived. This time half of the elks were outside the house. When the wolves were [40] entering they were trying to bite the elks. The wolves had been invited, and nevertheless they were trying to bite the elks who had invited them, because the wolves were very bad.

When night came, the chief of the elks said to the wolves: "You remain seated, we are going to sing and dance. You just watch us," [45] said the chief of the elks. So, naturally, the wolves sat inside the house. Then the elks danced around the two fires which had been built in the house. While a few of the elks were dancing all the rest of the elks outside were piling pitch-wood around the house where the wolves were assembled. They were going [50] to kill them by burning the place. They were going to set fire to the pitch-wood when the dancing elks would shout. Finally the dancers shouted. Then the elks who were outside around the house all at the same time set fire to the pitch-wood. Then the pitch-wood was burning quickly. The house surely blazed up. The dancing elks jumped through [55] two holes in the roof of the house. The dancing elks did not get burned very much, only their hair got burned, but the invited wolves were still there while the house was burning. So, all the wolves burned up inside the house.

When the wolves were invited, they left [60] two wolves taking care of the house. The wolves did as people do; when they are invited they leave in charge one or two. That is why all the wolves are not dead. That is why we have wolves now.

After they had burned the house, the [65] elks were satisfied. All the elks lived in the woods; they lived in groups, many of them together (in each group). Now they are not afraid of the wolves, as they used to be. They do not cook their food any more. No longer have they fire. Since then the elks go in groups, and the wolves are not dangerous. So much for that.

47. WREN AND BEAR

Wren and his wife had a house here. One day Wren went to Forks to fish in the creek, after he had finished his spear. As soon as he reached the place to which he intended to go, he met a bear.

5 baaklil s tel'ōtelo^e: qo^etcālatcā tel'ōtelo^e hal yix a'kil. q!a^ealicelli qēl!ali hal tel'ōtelo^e. tsosa^ea ā'kil xile'. t!ātca^eatca xwa^e hēēlo^eos yix q!āā^e. tsotsa^ea tel'ōtelo^e hal t!aa'tca^eli ti xaabaloxas hal. tsōsa^ea ā'kil hal wās tcā tel'otelo^e xāābalo^eo yix q!āā^e hēli(la) hēlil hal a'kil. tsōsa^ea yikāli^l tel'ōtelo^e. tsosa^ea ā'kil waxits s
10 tel'otelo^e wāt!aku lāq!a^eli hal s tel'ōtelo^e. tsōsa^ea tel'ōtelo^e hal kōōhi tcāli wālō'la ālaci hal tel'telo^e. tsosa^ea ā'kil hal s tcō!tel'ō^e wa^ealite la alaci kī^etāx xwase^e hal s tel'otelo^e hē^etslēt hīyōōdo^eo qāts!iyibi. waax^u xáyaxāli q!āa^elici ōki' xáxe yix q!āā^eas hal a'kil he^etslēt pē^ekēli s tel'otelo^e.

15 tsosa^ea tel'otelo^e texwal hētslit hīyōōdo^eo qāts!iyē tseli s a'kil. tsosa^ea hē^ebooli ēēwa^el xayasx tsi^eqāktslis tel'telo^e. tsosa^ea tel'otelo^e ē tāla^etsli hīyō's xe^e tsi^eq!ak. tsōsa^ea hē^ebooli hīyostsiyil tel'ōtelo^e xaya'sx q!ā^eālic.

tsōsa^ea hē^ebōli xwa'aū xe^e itcālat xayasx lati ba^eq!olxal s ā'kil.
20 tsosa^ea lā'tcal yix ā'kil xilāā^e taxa^ewāā s tel'otelo^e hallāqalaūli tea tel'ōtelo^e teuwā'kil q!ā^eāli ōkil xáxe, hal a'kil. tsōsa^ea tel'ōtelo^e kii'li ē wakalaxesla s a'kil. tsōsa^ea ākil yē'kāxili^e taxaū s tel'otelo^e. qā'qwa xe^e teli^eq!ākyāas hē'qati pēkil s tel'ōtelo^e tēxwāts.

tsosa^ea xayasx tel'ōtelo^e qaqlēl xi^e tsi^eq!a'kyāak. tsosa^ea tēxwal
25 tel'ōtelo^e xaya'sx tsasqāts!i^eq!ākili. tsōsa^ea tāsxaqotex qāts!i^eq!aksil s a'kil tel'ōtelo^e tca^ewa^ea'c tsix'al tel'ā^eqēdo^eo'ci tas xaya'sxate qaqālite xe^e tsi^eq!akyaak. tsosa^ea xayasx tel'ōtelo^e q!a^eālic tsix xilā^e la xáxe tel'ōtelo^e tca^ewa^ea'c. tsosa^ea xaya'sx xwa^eau xe^e q!āā. tsosa^ea ē sāwē'li qēl!ala xe^e q!aa^e ha^eq!olxal yayasx s a'kil.
30 tsotsa^ea xilā^e a'kil itsō^exax tel'ōtelo^e baqā^ewatā xilā^e s a'kil. tsosa^ea qāqwa ā'kil xe^e tsi^eq!ākyāas tel'ōtelo^e. tsosa^ea tel'otelo^e t!ede^ek!al qo^ebōōsib s a'kil. tsosa^ea a^ekil ha^et!lico^edo^e tsaqotcaqlxal hīyōōdo^e ha^et!lico^e'kil. tsosa^ea ōōla tel'ōtelo^e qo^ebōsoot s a'kil. tsōsa^ea k!wēsē'c a'kil bi^elilx. tsosa^ea tsaqotcaqlx wāxitse xe^e
35 lēteto^e yix ā'kil hē^etslēt bilēi la. tsosa^ea k!wēsē'c tsi^elilo^ep!i lētetic ā'kil hēqati teliqā^ea.

tsosa^ea tca^ewaac tel'ōtelo^e task hetslis hīyōōdo^eo teliqā^eali a^ekil. tsosa^ea hē^etslēt taski tel'otelo^e hal tī tsi^elēka^e yix keda^eastayi hal tel'otelo^e. tsōsa^ea yē'kal q!a^eālic. tsosa^ea ē'casoqu s ālita^e xwasa^ea
40 oqalēk xe^e ōt!it. tsosa^ea hēqawōlxāts ki^e yalōlat tsoo't tel'iqā'l xe^e kēditelaēt tat q!a^eāli. tsōsa^ea ha^et!licitalite hal yik likāāts!o^e.

[5] Then the bear asked Wren: "Where are you going, Wren?" said the bear. "I am going to fish in the creek," said Wren. Then Bear got angry. "Do you know who owns this creek?" Then Wren said: "Surely I know it. It belongs to everybody," he said. Then Bear said: "This creek does not belong to everybody, Wren. It belongs to me," said Bear. Then Wren went on. Then Bear stopped [10] Wren. "You will not go on fishing in the creek," he said to Wren. Then Wren said: "I am in a hurry, we have not eaten yet," said Wren. Then Bear said to Wren: "You will not eat. You will go back," said Bear to Wren, upon taking his spear away from him. "Do not ever come back to fish in my creek," said Bear, as he chased Wren away.

[15] Then Wren went home, as Bear took his spear away from him. But as soon as he reached home he made another spear. In a short time Wren finished making his spear. Then, as soon as Wren finished making his spear, he went again to the creek.

As soon as he reached the place where he was going, he met Bear. [20] Immediately Bear being angry, approached Wren. "I told you, Wren, you might not fish in the creek here," said Bear. But Wren was going on, not paying any attention to Bear. Then Bear, still more angry, approached Wren. He snatched away his spear and chased Wren making him go home.

So once more Wren was deprived of his spear. Then Wren [25] went home without carrying his spear. Five more times was Wren deprived of his spear by Bear. Finally he decided he would fight him if he were again deprived of his spear. Then again Wren went fishing in the creek. Wren was very angry this time. He arrived at the creek. He had not gone very far up the creek when he met Bear again.

[30] Then Bear was angry, (but) likewise Wren was still more angry than Bear. Then Bear snatched away Wren's spear. Whereupon Wren jumped inside Bear's nose. Then Bear began to sneeze and it was impossible for him to stop sneezing. Wren stayed in Bear's nose. Finally Bear's nose bled. Bear was unable to stop the [35] bleeding when his nose began to bleed. And in fact Bear's blood came to an end (was drained out) and he died.

When Bear died Wren came out. After Wren had come out, he said: "There, confound the one who used to bother me!" said Wren. Then he went on fishing in the creek. He caught much fish and [40] carried it to where he lived. Then he informed his wife that he had killed the one who (used to) bother him when he was fishing in the creek. Whereupon his wife said: "Good for you!"

42 tsōsa^əa ot!ālxal hē^ətslis teliqāāli telōtelo^ə xe^ə klaiya^əyi xe^ə
q!āā^ə, tca^əwa^əa'c xābalo^əoc xwada^ə q!aactal. bē^ətsil sa^əa. ts!iloo^əpol.

1

48. Rabbit and East Wind

ō'xaxe yix tā'ali'tlowa't t!ēk!aā. ō xe^ə ō'tlatat xe^ə klētaxiksat
xe^ə he^ətsli's sa^əa qwa^əayat! olqēya^ə yix t!ek!aā'. ē dākił ēcaalita^əa
tsaqotcaqlitat yix pots'ō'q ts!i^əq!aksqāli abe^ə wēlēs xaki^ə xe^ə
5 klēta't q!eōlat. tsōsa^əa wēqtīya^ə ki^ətax qēLax ts!i^əq!a'ksqasal yix
pōts'ōq xabāā la k!e^əiyal. tsōsa^əa dōō'kos ē la^əosxa xe^ə xōos
klēsau xe^ə ts!i^əq!aksqasal.

xōos yix ts!iq!āti xaki^ə itsō^əo la xe^ə itsōot xe^ə klētā't. tsosa^əa
hets!et qēL!āsalā ba^əq!ōohi s q!eōolat sāāt!ahi. tsōsa^əa q!eōōolat
10 adādał xe^ə hē^əqa^əlis dōokos. tsosa^əa hē^ətslit hiyo^əodo^əo adadałwata'
xe^ə ta^əāwax^u he'k xe^ə qalewax^u bayi^əqo'lx hal: atcat sikał dākił
xe^ə qalēwāx^u luwō^əo tsi^əla yix wāti^əl xakatsi, hal qeōolat hē^əts!ē'tslis
dōokos. tsosa^əa hē^əbōōli dōokos yalōoxwal s q!eōolat bāaqwala
teiyaxo^ə lewisli xe^ə tāā'yidil. tsosa^əa xwa^əts!its!idō'qu s q!eōolat
15 dōokos. k!asilē q!eolāt tsiwu's hal dōokos hēts!ēt hiyoōdo^əo
teliqaali.

tsosa^əa ot!ālxal xaxe wac xōsa yix ts!iq!ā-ti. bē^ətsil sa^əa.

49. The Woman who married a dog

ōxa'xe witc!ēyōlit! t!ēk!a^əā'. wītil s a^ətelit tei^əal. uxwkōlha^ə
20 yix ā^əatclit hēxat wīk!waks t!axeit. tsōsa^əa kadēdo^əól yik t!axeeit.
ē tsādā yik t!axeeit ē^əlaxali xe^ə kadedo^əo^ə tat layā^əaq!al abe^ə tsix
sayāā^əla xe^ə kadēdooyaak. hē^ətslitat pāā'qit ētsādā L!icōli xe
kadedoo hēxat hētslitat hā^əats!ol xe^ə awē ōtat hayi^ət!ēbā' yix
kadēdo^ə leba^əata klēta awē. tsōsa^əa kiithi la itsōō^ə la xe^ə itsōot
25 hayi^ət!ēba tat ha^əts!ō'ot yix kadēdo^ə. ē yix hēdaat!ot! a^ətelit
boyu'kwa^əts!o^əo hopēla^əa xwa itso^əo^ət!e^əiks itcaq k!opatqwā xe^ə
kadedo.

tsosa^əa ē tālaqotexa kōwitsaqł yik t!axeéit tsitskwa^əas yix
ā^əatclit. ē yix a^əatclit boyukwa^əts!o^ə hōpēlāa ōkila xāxe. hē^əbōli
30 tas awē'c yix kadeēē'do^ə hayit!ebatat!x tat lōwāāqal pōōqōc tas
xabac' lē^əbaāt!isal yix tciteceyolit!lit. tsosa^əa ki^əithla' xe klēta^ət

[42] Ever since Wren killed the one who claimed the creek, creek-fishing at Forks is open to everybody. So much for that. It is ended.

48. RABBIT AND EAST WIND

There was a fishing tribe here. This tribe spent the fall here every year setting traps. The people could not catch much fish with spears, because the East Wind brought freezing weather [5] every day. One day the people went up the river to spear fish (and) all of them had fire. But Rabbit was not afraid of the cold (and) went along with the spear-fishermen.

The weather was cold and it froze as usual every day. Going up stream they came upon East Wind, who was coming down stream. Then East Wind talked [10] to Rabbit's canoe-mate. Then after talking to the spearman he talked to the man in the middle of the canoe, (and) laughing at him he said: "Why have you this fellow for a middle man? He is the one I ought to freeze up," said East Wind referring to Rabbit. But as soon as Rabbit was approached by East Wind, he suddenly stood up with a fish club in his hand. Then Rabbit hit East Wind on the back of his head with the club. [15] "Confound you, East Wind!" said Rabbit when he killed him.

Ever since then the weather is not cold. So much for that.

49. THE WOMAN WHO MARRIED A DOG

One tribe had their dwelling here. Only one chief took care of it. The chief [20] had one wife and one daughter. And the girl owned a dog. The girl never left the dog behind when she went anywhere, because she loved her dog very much. When she worked she was never far from the dog, and when she went to bed at night, there at the foot of the bed the dog would sleep every night. She went on in this manner, [25] the dog always sleeping at the foot of the bed. The chief, her father, did not suspect at all why she liked the dog so much.

It came to pass that not very long afterwards the girl, the chief's daughter, became pregnant. The chief had not suspected anything until now. [30] When night came, the dog at the foot of the bed would turn into a human being while all the members

le^εiq!ol yix kadeedo lowaqal potsoqōc xe^ε awe' heqat atcō^εwā'
ki^ε t!axe^εit tat hexat he^εbōōhi tas petidool tat lūwā'qal xayasx
kadedooc.

- 35 tsōsa^εa tayālaqotcx k!wesec yix a^εatclit hōpēlē'do^ε xe^ε itsōō^εt!eks
bōt!ē^εlēl yik tsitskwa^εā^ε. tsōsa^εa k!wēsē'c tlatci^ε yix aatclit ks
kōtsaq!xal yik tsitskwaa^ε. tsosa^εa ē talici hōpēla'a tlatci^εlēqwā
ks k!wesla tsi^εla' kotsaqhi. tsosa^εa yix aatclit ba^εk!il xwa^ε hē't!asiks
kotsaqhi yik tsitskwa^εa^ε. tsōsa^εa ta'xōli yik t!axēit hala tsoōl
40 het!as kotsaqhi xe^ε kadeedo^ε. tsōsa^εa yix aatclit laxollis ki^ε
tsitskwaā' ks tsēxile xwa^ε het!asit kotsaqhi. tsosa^εa a^εlātil yik
tcoo'tsk! xat hal tsoot hēt!as xe^ε kadeedo^ε.

- tsosa^εa ē tālaqotexa k!wesēe uxwa!kwal s la^εwēt!ahi kaskadido^ε-
ōts!a. tsōsa^εa hal yix aatclit tsix k!asaq!xālila xe^ε tcitakēda^εatite.
45 tsi^εla' hoyaso^εoolite wāci siyaqala, hal yix aatclit ki^ε tsitskwa^εa.
tsosa^εa yix a^εatclit hayoqu xe^ε hēlāqtciiyolit!o^ε hēqati L!e^εek!wal
yix aatclit hēqalitexal xe^ε qwa^εL!ātsit pōtsōq. hal yix āatclit:
qalok^utisēlli hālaqalawō yix tsix pōtsōqos tsooti^εl tsix qāxayoot
hēt!kutālētili xaxe, hal yix aatclit. tsosa^εa hal he^εts!et Le^εek!wala
50 aLāxēdooqataka xe^ε ilākc tsila kci tsitskwaayis. wac tsi^εla tsixa^εa.
tsōsa^εa yix aatclit hē la xayasx adaa^εadal hal tsix waceto!oli la
sēya kci tsitskwa^εas xe^ε iteaq k!asaq!ā til xaxe. dek!watsqalax^u
laq!alleilo xaxe la'tcal.

- tsōsa^εa t!exwasal yix wēqwalayi. la'tcāl dekwātsqal yix potsoq.
55 tsosa^εa hiyēxil xe^ε t!ets!ēk!alē^εyi yix t!e^εk!aā xabas hexat xabas xe^ε
k!e^εyayi so^εōleqwā. tea^εwa^εa'c lā^εq!a^ε e^εlāxal ki^ε tsitskwaayo yix
aatclit. tsat!ēk!alis suwaaqos hēxat tsacēlwas ki^ε tsitskwaa^ε he^εts!et
ē^εlāxali yix aatclit. tsosa^εa teilaskucēqata yix t!ek!aa hē^εts!et
lāq!a^εali. ē yik t!axeeit t!atca^εa xe^ε ōkēllis yix ē^εlaxa^εalit. tsōsa^εa
60 qabisli yix t!ēk!aā he^εts!et lā^εaq!aa itca!a xe^ε iolō'kōsidal.

- tsosa^εa he^εbōōhi s wac ola^εa yix lāq!asal yik t!axeit kwati^ε
k!āyili^εal xe k!e^εiya. tsōsa^εa k!wē'sta k!āyil xe^ε k!e^εiya. ē dāki!l
tcikwaabé. tsosa^εa yix la^εq!a^ε t!ek!aa siyac s dē'qa yix ōt!alāt.
tsōsa^εa ē t!ika'sqali abe kēqāliqwā. tsōsa^εa ē ēcatāci he^εts!et
65 ki^εila xwa^εaū xe^ε itcālat ōlōkosidal.

tsosaa yik t!axeeit adāse^ε x^u k!ūyoki!l xe^ε hēk!itaa^εt!at yaxo!ki!l.
tsosa^εa k!westa xwa^εaū s hā^εtelk!uyō. tsōsa^εa hē^εbōōhi siyā^εoqldo^ε
ki^εtax yaxo!do. wēha^εqwa^ε xwasa^ε s yaxo!pat. tsosa^εa ē tālici

of the tribe slept. He went on doing thus every day; the dog would turn into a human being and lie with the girl, and at daybreak he would turn again into a dog.

[35] But in a little while the chief did begin to suspect why his daughter was getting fat. Then finally the chief knew that his daughter was pregnant. He did not suspect it very long before he found out with certainty that his daughter was really pregnant. Then the chief asked his daughter who had made her pregnant. But the girl was ashamed to say [40] that she had been made pregnant by a dog. Then the chief forced his daughter to designate the one she had accepted to become pregnant. Then the girl cried and said that she had accepted the dog.

Then, not very long afterward she gave birth to eight small dogs. Then said the chief: "I am very much abashed by what you have been doing. [45] Now you will not see me any more," said the chief to his daughter. Then the chief summoned the whole tribe and made a speech to those who assembled. Said the chief: "First I will tell you, my common people, that I am today very broken-hearted," said the chief. Then he said while he was making the speech: [50] "You probably have heard what was done by my former daughter. That (which she did) is not right." Then the chief once more spoke saying: "I do not wish to see my daughter any more, (because of) my present humiliation. Make ready, we shall go away at once."

Then those who had assembled went home, (and) the people proceeded to make ready. [55] Then the whole tribe tore down their dwellings, and extinguished all the fires. Then the chief went away leaving his daughter behind. When the chief left his daughter she had no house, no fire and no food. The tribe had about six canoes when they left. The girl did not know where those who left her were going. When [60] the tribe left they went toward an island.

As soon as those who had left her were out of sight, the girl tried to make a fire. She finally was able to make a fire. It was not a big one, though. The inhabitants who were going away saw the smoke at the place where they had left. However, they paid no attention to it, as they were too far. They did not travel many days before [65] they reached the island toward which they headed.

Then the girl looked around for a clam-digger which she could use when she would go to dig clams. Finally she found a good clam-digger. Then, as soon as the tide was low, she went to dig

walkil tci uxwalk!walic xe^e kaskadidoots!a. tãlic wal abe s tcliqal
 70 yix aa^etclit xe^e kadido^eoyo sisawa hē^etslet lōq!a^eali. tsōsa^ea tsix
 ya'pol la yik wēsats!ōpat alaxa^eal hēts!ēt uxwa'lk!wali k!etā't
 tat yaxōl. tsōsa^ea ha^etclitcial xe^e tcilk!wāāt tsōō^ete^e dākil tsix
 kulaapasal la.

k!eta awē tassiyaa'qldo^e tat yaxōldo^e lasqal dākil tat kuqwāl
 75 s āhits ō xe^e tle^eik!al yix teitcōotsk!. tsōsa^ea wē awē xay'asx yaxōl-
 do^e yik ka^etet!ot! liwipetclēlitx. tsōsa^ea xayāsx lati kuq^wwalec xe^e
 lake ā'litsli^elāyō^e. tsōsaa ē^elā'xal xe^e ple^etc!ēēlit ō'sla xe^e ōō'ēt
 yaxōl. tsosa^ea la^eluwatx kōhic. tsosa^ea xwatēyol kuqwalēc xayasx
 xe^e ahits. k!wēsla hē yix hēkula siēks yik ka^etcit!ot!. tsōsa^ea
 80 wāxil ētālice' wa'kalexēsile xe^e tsitsētskwa^ea^e hets!es ahitsēli.
 hal yix teitcoosk! hēts!et alitsēli: ōks la'oks la' ka^eādadāks.
 tca^ewa^eac tewa^e yik kate!tot! xwa^eau xe^e teitco'otsk!ā^es pot'soq.
 tsix xilāa^e la'. tsosa^ea hal yik katetot! liyāāatas pots'oq yix
 e^eē'laxlista' hal hētset hoqwāli xe^e tci^etsaes he^etslis kaskadido^eo la'.
 85 tsosa^ea tālāk pōts'oqōc hētsēt hiyōōdo^eo hoquleli xe^e kaskadido^eō-
 tslattcoyo^e. tsōsa^ea yix lawētali teitcootsk! tsix kotslaap he^etslet
 pōtsogoci. ē dākil talici pehelic tsoyooxwalākil xwa^e haētat.
 tsōsa^ea haētat tsišewalic yix kateit!ot xe^e tsitsetskwa^eā^e. tsōsa^ea
 tsix āaqłtila yix teitcootsk!. ē tsāda tsabaa tat tsoxo^elec. tsōsa^ea ē
 90 talici peli^ec yix teitcootsk! ha^eētattslis hexat ta^et!ax^ulo^ewa^etslis.
 tsōsa^ea pēlēlic uxwatelit yix teitcootsk!. tso lati tsix aaqłti tat
 xwātēlit. ē tsada tat tsaba^ea tat uxwātēlit. tsosa^ea pēlē'ts xe^e
 k!e^ekil l!ikti hexat pēlēts xe^e peexwa^e hox^usidali. tsōsa^ea weltitcxal
 x^u abēyatkił tca^ewa^eātccē hox^usidali. tsōsa^ea kwati^e yix lawēt!ah
 95 teitcootsk! abeyāttslis. tsosa^ea ē talatsli hiyos xe^e abēyat. tsōsa^ea
 hoxwal hox^usidalił yix teitcootsk!. tsosa^ea kita'x hox^usidal. tsōsa^ea
 ē tāla' uxwatilido^eockila'. tsōsa^ea ē tāla tcliqal xe^e qwāL!a^e.
 tsōsa^ea tso'wil tēxwāts. k!ilēl kila^e yaxwā'wīyo^eotas. tsōsa^ea yix
 teitcō'otsk! hayoqu xe^e katsayo^e taxtē^elist!al s xalili xe^e qwāL!a^e.
 100 tsōsa^ea taxti^el yix katsayo sisawa xaxe yix katsayo^e siyac xe^e
 de'qa ki ētota'li. tsosa^ea s tawōldo he^etset hiyodo xalaata teatce^ee
 taxxaū xe laq!asalē^e liwē'l s qwāL!a^e. tsosaa hē^eboohi xwa^eaū

clams. She came back with one pack-full of mussels. Not long after she was left alone she gave birth to the little dogs. For a long time she was alone, because the chief [70] had killed her former dog before he went away. The woman had a very hard time trying to find food when she had given birth. Every day she would dig clams. But she took very good care of her youngsters, and so they grew very fast.

Every night at low tide, when she would go to dig clams, she imagined that she heard [75] her children singing in her house. So one night when she went to fish clams, she took a pitch torch along. Again she heard something like singing. Then she left the pitch torch where she had been digging clams. Then she went away from the shore in a hurry. Upon reaching the house she heard singing again. They certainly were the ones; those whom the mother had suspected. Then [80] she stopped to listen to her children as they sang. The children were saying in their song: "She is still there, mamma is still there." When the mother went in she found her children in human form. She became very angry. Then said the mother: "You should have appeared to me as humans from the beginning," she said as she burned the clothes which they had worn while they were dogs.

[85] Ever since then they were human, after the mother finished burning their former dog clothes. Then the eight children grew very fast, after they became human. Not very long afterward they were big enough to shoot with bow and arrow. Then the mother began to make arrows for her children. The children were very skillful. They never came back empty-handed when they went out hunting. [90] Then the children soon learned to make bows and arrows. Soon the children were big enough to hunt big game. They were just as skillful with big game. They never would come empty-handed when they were hunting big game. Then they were capable enough to get elk sinews and make enough floaters to hunt whales. Then the only thing they needed was a big whaling canoe, so that they might go whaling. Then the eight children tried [95] to make a whaling canoe. They finished making the whaling canoe in a short time. Then the boys started out to hunt whales. So, they were out hunting whales. They soon succeeded in spearing one. They soon killed a whale. Then they towed it home. They landed in front of the house. Then the boys called the crows to come and skin and cut up the whale. [100] Before the crows came to the whale they saw smoke rising from the other side. So the next day after they finished cutting the whale, they flew to those who had gone away carrying (a piece of) the whale. Then as soon

xe^e ōs teliyē^etc!ats xe^e luwoot qwāL!a^e. tsōsa^ea liyala yix aate!lit
seya s hē kā'ayō^e teliyi^etc!ats xe^e qwāL!a^e. tsosa^ea yix kāayō^e
5 lā'tcal xw'ase^e lā'luwátx.

tsosa^ea hē adaa^eadal yix t!ēk!aē' hal q!a^epa tax^uxwa lawēl
halaxaddo^eosal. tsosa^ea hōx^usidal yix aate!lit qeyaa^esiddo^e s
lawak^u itsōō'xaq yix tcitcō'otsk! lawilt! hoxxwal hoxsidal. tsosa^ea
yix kāayo^e xayaxal taxaū xe^e t!ek!aā. tsosa^ea siyac kāayō^e s
10 hoxsidat yix ā'atclit. tsosa^ea yix ā'atclit xayasx siyac s kaayo^e
tcatca^ehakule. tsosa^ea yix aate!lit hal xe^e tceqālit betsilātas yix
āwoqol dēdoo's hal hē^etcets!is s kaayō^e. tsosa^ea hē^ebōli t!atcau
kaa^eyo^e teliyi^etc!ats xe^e luwōot qwāL!a^e. tsosa^ea yix qwāL!a^e
kolol xe hēlilos yix aate!lit. tsosa^ea xayasx yixaate!lit hal q!apa-
15 tax^u xwa^e lawēl tsixa tsoot!e^es xayaaxal kaayo luwō xe qwaL!a^e.
tsosaa hal yix aate!lit abilēlqā^elo s kaayo. tsosaa tsi'kēl dēxa^e s
hakutaxa yix qeyaa^e. tsosaa k!wesla kolic taxaū xeaate!lit yix
qeyaa^e. tsosa^ea xwaaū xe aate!lit yix lawāk^u. tsosaa yix aate!lit
lā'tcal L!ixulis xe^e qwāL!a^e teliyi^etc!isxas kaayo^e, hal yix a^eate!lit
20 hēqalitx xe^e xabā: tsixā^eataxula q!a^ep ōxwa lawēl hal yix aate!lit.
kwatilelqalo lā^elowatxa adāse^eli tsōtoqu hak!olaaqwā. tsosa^ea yix
pōtsōq hal kwatilisto ax^u lā aq^u adasi^eili xwa otalasix^u xayaaxal
lā ti kaayo^e qwaL!a^easqāl yaxōlqalēk. tsosa^ea lalōō'wasal yix
qwa^elāāk^u hox^usida^eta^ei kolic. tsosa^ea tsixāā'yilōkwā xe^e ōōt!leet.
25 tsosa^ea ē lā yoxwaali xabac yix pōtsoq tliktadab xe qwāāL!a^e.
hēts! xaxeqtiya^e yix kaskadido^eo-tcitco'otsk! lawākwālā'sqal
yōxwats x^u qwāL!a^e. tsosa^ea keki^ei yix qwa^elāk^u pots'oq hox^u-
sidata^ei lā ke^edās s qwaalakwal xwasawat qwaāL!a^e. tsosa^ea
kede^e heboli keki xālilēl xe qwāāL!a^e. tsosa^ea hē^eboli s k!wesec
30 xalil xe^e qwāL!a^e yix potsoq taxau yix kadidoo^e teitcootsk!. liyaala
ts!ixalēc xe^e aba^ea^eayaak.

tsōsa^ea hal yix kadedoo'tcootsk!: wā ax^u xālili sa^e qwāL!a^eas
hal hēqalitxal xe aate!lit abāa^e. tsosa^ea yix aate!lit bak!il xwa^eōōt!is
yix tsi^edapooq^u ētsixalē xwa^e hēs. tsosa^ea yix kadedo^eo tcootsk!
35 hayoq^u xe^e abaa^e okist!al xe^e ot!lit xabāōli xe^e heqsiit. tsōsa^ea yix
aate!lit hal xe^e heqsiit hayoq^uqwalo' sa^e tsedapooq okilqalo xwa^e
ōōt!is. tsosa^ea ki^eēētasal yix hayoq^uqwa ē t!atca^ea xe^e he^et!ēlit
hayoq^uqwa. tsosa^ea xwatēyol xe^e itcāālat hayoq^uqwa. tsosa^ea

as they reached where (the others) were they dropped what they were carrying from the whale. The chief saw immediately that the crows had been the ones who had dropped (some of the) whale. Then the crows [5] flew back to land.

Then the tribe started to talk about it saying: "There must be a whale drifted ashore," they said to one another. Then the chief went off whaling with two of his canoes. Similarly, the children living on the main land set out to hunt whales. Again the crow reached the tribe. Then Crow saw that the [10] chief was hunting whales. The chief saw Crow flying toward him. Then the chief said to his companions: "Just up to here is that slavish bird flying," he said referring to Crow. Then as soon as he reached there Crow dropped the piece of whale he was carrying. Thereupon the piece of whale fell in the chief's canoe. Then said the chief: [15] "We ought to follow the crow. Then he signaled so that the other canoes should come. Then the other canoes hurried to the chief. Then the two canoes reached the chief. Then immediately the chief showed them the piece of whale which Crow had dropped. Said the chief [20] addressing them all: "Surely there must be a dead whale on the beach," said the chief. "We ought to try to go ashore, and look for the whale because we are hungry." Then the people said: "Let us try and look for the place way out there from which Crow has repeatedly brought whale." Then the three canoes which had been whaling went ashore in a hurry. So they went straight to the place where they used to live. [25] They had not landed yet when the people smelled the whale. On that day the dog boys had come ashore with two whales. Then there landed the people of the three canoes that had been whaling. They were surprised to see three whales on the beach. Then as soon as they landed they got ready to cut up the whales. Then as soon as the people began [30] to cut the whale, the dog boys came to them. Right away they recognized their grandfather.

Then the dog boy said: "Do not cut up this whale of mine," he said to the chief, his grandfather. Then the chief asked where the young man lived, not knowing who he was. Then the dog boy [35] invited his grandfather to come to his house with all his companions. Then the chief said to his mates: "We are invited by that young man to go to his house." Then those who had been invited started out not knowing by whom they had been invited. Then they came to the house where they had been invited. Immediately they

latcal tēwa^ε qaloku^εwa yix aatclit tewwa^ε. tsosa^εa he^εts!et tēwa^ε
 40 lakedasks hē yik tsitskwa^εa^ε tē^εε hetc!iyolit! s lawēt!ahi tsētsidapooq.

tsosa^εa yik atc!ētts!a ē^εlaxa^εle^εyi tsixwīsāā^ε hē^εts!et siyaci
 xe^ε hēda^ε. tsōsa^εa ba^εak!il yix hēdaat!ot! aatc!it ki^ε tsitskwa^εa^ε
 xwa tcitaas ha^ε tsitseda pō'oq. tsōsa^εa hal yik tsitskwa^εa^εyāas
 yix aatclit hexas ti qāāxō-litite hal. tsōsa^εa ō la tc!ēqa. ē xayasxa
 45 adā^εdalli kī^ε tsitskwaa^ε. tsosa^εa tc!aāl xe^ε ko'kut ālitsēc xe layaaq!a^ε
 tsosa^εa tsixlo'pa^ε hetsit alaxa yix laya^εaq!a^εasal hāllaxat tsoos
 tsix ha^εtc! la yix hēlaxat qwāL!a^ε. tsosa^εa hal yik kōku was
 qwāL!a^εa ha^ε hēlaxa tik. aklist!ed dāki! hal yix aatclit kī^ε
 tsitskwaā^ε. k!ekilas ti hal yik kok^u. tsosa^εa o la^ε tc!eqa^ε yix alaxasal
 50 liyaaq!a^ε. wākulaswōlik beta^ε ts!oo'ciks aqwasi hal yix aatclit.
 tsosa^εa hetslis hiyō'ts!ili siyackulas yik wēsa^εts'opat xe^ε heda xe
 wēeti p!e^εiL!a^ε x^u k!ēkilsayat hexat hawayickasāyat. tsosa^εa
 o la tc!ēqa^ε yix heda^εt!ōt! he^εts!et si'yaci. bak!il xwaōt!alasiks.
 tsosa^εa hal yik wē^εsa^εts!opat hēli k!wēxwa^εā xe^ε healis hatsitseits-
 55 kwa^εas. tsix āāq!tas la hal xe^ε hēda^ε. tsosa^εa hal xe^ε hēda^ε
 bāā^εk!il ecacilwaka oxwa^εō'tik hal bak!il xe^ε hēda^ε. tsosa^εa hal
 yix heda^εat!ōt! tsoot yali^εlē ha^εk!ōóla^ε. tsosa^εa hal yik taxeit
 heaxa! la taletilal xwa tsootc!olē^εt!atik. hakutax axo! tsixā^εla
 ō la xuxwa hal yik t!axeet. tsosa^εa bā^εk!ēl yix heda^εat!ōt! watca
 60 hiyisto^εolli sa^ε qwāL!a^ε. tsosa^εa hal yik wēsa^εatsōpat hetseili tik
 hakutaxate L!atc tc!iyoliticite hēceit!ka sa^ε qwa^εla'kwal qwāL!a^ε hal
 yik wēsa^εtsopat.

tsosa^εa headaa^εdal yix pōts'ōq he^εts'is ōqalē'ki yix aatclit.
 tsosa^εa hēts!it hiyōdo^ε hēadā'a^εdalā xwa^εsēli tsixal la xwasē^εlēl oki
 65 xe^ε ōt!a! xale^εet laaq!ā^εali^ε. tsōsa^εa uxwaqawolxāts yix a^εtc!it
 kī^ε tsitskwa^εā^ε tsoot xwa^εsaa! tsōsa^εa tēxwasal yix layā^εaq!al
 da^εātsqal.

tsōsa^εa ēwasal yix hox^usidatai^ε. la^εtc!al bak!ē'ta^ε yix hōx^usidātai^ε
 xwa^ε olwātat bētēciqwā. tsosa^εa yix ā'atclit uxwaqawolxāts xe^ε
 70 ox!wa'taet. tsosa^εa hayoq^u yix āatclit xe^ε hēlaqtcliyōlit!o^ε qwā^εL!ats.
 tsōsa^εa xaya'sx hal xwase^εle^εilo! ōki' tciōōt!a!aet!oq^u; potsoqoc-
 latc tci ē^εlāxaliēt!oq^u, hal yix a'atclit.

tsōsa^εa dek!watsqal yix t!ēk!aā xwasi^εlēl ōki xe^ε ōōtalā'et.
 tsosa^εa xwase^ε yix t!ēk!aā' tex^uxwal la^εluwatx. hē^εts xaxēqtiya^ε
 75 lawēsoq^u yix kadēdo^εo tcitecōotsk! s qwāL!a^ε k!elēl. tsosa^εa hēts!et

entered, the chief going in first. Then when he went in, he was [40] surprised to see his daughter inside accompanied by eight young people.

The chief's daughter was very glad when she saw her father. Then her father, the chief, asked his daughter who were those young men. Then said the chief's daughter: "These are indeed your grandsons," she said. Then he was (surprised) to death, and not another word [45] did he say to his daughter. Then what she had cooked was ready and she let the visitors eat it. They were very greedy when the visitors were eating. They said to each other that the whale they were eating was very good. Then said the cook: "That which you are eating is not whale." "What is it then?" said the chief to his daughter. "It is elk," said the cook. The visitors who were there eating were [50] surprised to death. "We should have never imagined you had so many kinds of food," said the chief. Then after they finished, the woman showed to her father one house full of elk meat and deer meat. Her father was surprised to death when he saw it. He asked where she got it. Then the woman said: "I am drying what my sons have caught. They are very skillful," [55] she said to her father. Then she asked her father saying: "Have you much food where you are?" she said, asking her father. Then the father said that they were perishing with hunger. Then said the girl: "Do whatever you wish to do. Come (to live here) or stay over there," said the girl. Then the father said: "Are you going to give us some [60] of that whale?" Then said the woman: "If you and the whole tribe will come you may take the three whales," said the woman.

Then the men talked it over after the chief arrived. Then after they finished talking about coming back, they finally decided that they would return to the place [65] from which they had gone away. Then the chief said to his daughter that he was coming back. Then the visitors went home to get their belongings.

Then those who had been hunting whales returned. Immediately those who had been hunting whales were asked where they had stayed such a long time. Then the chief informed them [70] where they had been. Then the chief invited the whole tribe to assemble. Then he said: "We are going back to the place whence we came; those whom we left behind have become human beings," said the chief.

Then the tribe made ready to return to whence they had come. So the tribe returned. They went toward the beach on their way home. That day [75] the dog boys had come ashore with two whales.

keki^εili yix t!ek!aa siyac ła kedas taskwal xwāsāwat qwāL!a^ε.
tsosa^εa yix kaskadido^εo teitcō'otsk! hayoqu^u xe^ε L!atcteliyōlit!
qwāL!a^εaxatsis.

tsosa^εa yix t!ek!aā tsix k!ōpa^εa ła xe^ε kaskadido^εo teitcō'otsk!.
80 wāc kulise' xe^ε kaskadido^εots!a. hēs kulēts!is xe^ε a^εatclit. tsōsa^εa
k!ētasli tat hox^usidal tat lāātsēlat yix ka'skadido^εo teitcootsk!.
ōt!a!xal xaxe yix kaskadido^εo teitcootsk!ayi āa^εtc!ēdo^ε. betsil
sa^εa'. ts!olo^εp'ol.

1

50. The dog children

e^εlaaasa^εa t!axe^εital k!wa^εaaqa^ε yik wał kadee'do^εol dākił s
k!udiii q!abaaala^εāt!. hetyo^εoqwaaa tat kiye^εdot-lil. atcu^εwaatat
hexat s yalē^εts!isli tat L!aa^εyītsiiba tat aaalax. itcō^εlaaa talic.
5 e^εlaaasa^εa t!atcta^ε ixwatcaqli xe^ε tcicida bak!ē'ta dākił xe^ε
hēt!āsīt. ē dākił asē'li tsaqēē lā ba^εēba^εk!eeta^ε. e^εlāāasa^εa k!wesla
ixwa'lk!wal kutsa^ε s awēē'. hoi'lk!wa^ε s ka'skadido^εōts!ā.

ē^εlaaa'sa^εa xelittsē'l xe^ε heda^ε. e^εlaāā'sa^εa e^εlaxa^ε lāq!a^ε.
habāc yix bets yix pooq habasqal xe^ε xaba^εts!o^εo^ε. klile^εL!ētīyol
10 liweel L!ātcti'sqal xe^ε t!ē^εk!alo^εoya^εak. laaq!asal so^εoqu li^εt!a!x.
e^εlaaāsa^εa yik L!ooxwa^εdas abā^εa^εat! kōlos se^εik! s k!udee kle^εiyāāts!ā
heeqati hēsua ki^ε qaxuletya^εak dēxa^εks het!a'ltisi^εt!ā t!ē^εk!ēqu-
sqālī xuxwa. habasqallil xe^ε aalita^ε. tsa^εēl^εwāā'sil e^εlaxa^ε.

itsōō'sa^εa k!wēsla t!ē^εk!eel hēt!aātis xe^ε hēsē'liet ki^ε aba^εa^ε.
15 aaast lahēē'kila' teitcikue yik teitco^εotsk! kaskadido^εots!ā. e^εlaāā'-
sa^εa tat yaxo'ldo^ε yik ka^εtc!tot! xe^ε aweē kutsqwalēc dāakił s
la^εa!itsli^εlāyo^ε o xe^ε ōōt!ālat. ē t!atca^εa xe^ε hēs. ēla^εasa^εa tēxu-
xwal. ēēwa^εl ōō ła yix kaskadido^εōts!ā ha'x^uspat q!elēē'k!osal.
ē^εlaaasa^εa hōpēlētdō^ε yik ka^εtc!t!ōt! xe^ε laseo'takił ōōtsa^ε lāā'spat.
20 e^εlaasa^εa xayāāxal yaxu'ldo^ε kī^εtax plē^εtc!ioo'lx xwa^εau xe^ε ooot
tat hayasx kuqwalet s alitsli^εlāyō^ε yix ooot!ālat. elaasa^εa L!axaal
xwa^ε e^εlakilt. e^εlaasa^εa e^εlaaxal xe^ε plē^εtc!liqōlyā^εak dexa^ε

Then when they landed, the tribe saw in surprise five whales out there on the shore. Then the dog boys invited the whole tribe to eat whale.

Then the tribe loved the dog boys very much. [80] They no longer called them pups, but instead they called them chiefs. Then every time the boys were out hunting whales they would surely catch one. Since then, the dog boys became chiefs. So much for that. It is ended.

50. THE DOG CHILDREN¹

Well, in a certain family there was a girl who had a dog, and it was a little white-colored one. She became very much annoyed when any one would molest him. She slept with him, and had him by her side when she sat down to eat. She continued to do this way. [5] And now it was known by her parents that she was pregnant, and she was asked therefore by whom it was. She did not tell them, although she was asked repeatedly. Now, in the end it was said that she evidently gave birth at night. The children were pups.

Then her father got angry at her. So, she was abandoned. Every man went away taking along everything. They tore down the houses, [10] and took away their houses entirely. They went away putting out the fires. But an old woman, her grandmother, placed a little fire in a shell and gave it to her granddaughter so that she might start a fire by herself with that. They took away all the food. She was left without food.

But indeed she made a fire with what had been given to her by her grandmother. [15] Now the little dog children were growing fast. And it happened that while the mother would go at night to get shell fish, she heard now and then something like the sound of singing at the place from where she had just come. She did not know who it was, and so she went home. She arrived, and right there were the little dogs lying by the fire. But the mother became suspicious about the tracks where they had stepped around the fire.

[20] Once more she went to get shell fish taking a pitch torch along. She reached the usual place, and again she heard the singing sound at the place where she had just come from. Now she planned what she could do. She left the pitch torch there so that they should

1. Informant: Arthur Howeattle.

okulasēē'lila taaxa^wiyi^l. kwēē'sla kuqwalē'ceqwā s kitsalālayō^e
yix tē^e hal oōks la oōks la ka^eādada, ooks la oōks la ka^eadada^e.
25 e^lāa'sa^a q!otsi^e siyac s potsoq yix tcilk!wa^eat heekutsa^e kitssal.
e^laaasa^a t'ēwa^e la'tcal heetcali xē^e kaskadido^eots!ātya^eas hōqwā
ēē dākił luwaqaalicetdo^eo^e yix tcitco^eo'tsk. talak la potsoqō^c.
aaast ta^et!ax^ulo^ewā^ets!ēc yik ka^etet!ōt! xici^e xē^e la'plē^eyī. la hee ki-
la' tcíkū^c yix tcítco^eotsk! pehic tsōxo^e. qalōkutis hēēal xē^e dēē'-
30 do^eos yix la^eaū lāplē^eyī. e^laaasa^a pehic yala^eaa xē^e ixwāāts!o^e
qa^ebā't!ilx^a. tci^eāl tat xābas xē^e L!iktoo^eya^eas yix ixwaats!ō^e.
e^llaasa^a āāwul yik ka^etet!ōt! s k!āxyaali yix tcilk!wa^eat. aawul
xē^e wāls libe^etsliyitts!i āwul xē^e k!wa^etc!et s pexwa^eāt!ayasxa
hoxsidāsēl xē^e lāplē^eyī itso^eos pēhil xapayaxatalqa^e xē^e bētst. pa-
35 qēētdo^c k!wē'sla abeeyāātts!is yix k!wa^etc!ēt datcad yix k!wa^etc!ēt
bibe^eiyakts!is L!ikti^et!ayasli. ē s tā'la hīyōslol. k!weesla hoxwāl.
ta^eawāx^u yix lāplē^eyī ha^eayi^elic yix tcítclāplē^eyī. ē taala siyac
xē^e hē^ealicellit. k!wesla ē tā'la latsēē'l la hee^e'kila' tc!iqā'l. la hee^e'-
kila' yoxwaats. itsoo^e la tas xayāā'tac. la hee^e'kila' tat k!lēel
40 itcoq wacēl tci^eali xē^e betsts!ēllit. e^laaasa^a hlooqol kaa^eayo^e.
e^laaasa^a t'ewa^c kaa^eayō^e laki^edāās ka^edēē'lālō^e yix tē^e lēē'xwāwat
xaaba^ets!ō^e yix ixwaats!ō^eōqpa^eā't! tēē^e yix hēpatEs yix e^laxa^eale^eyī.
ēlaasa^a tci^ealac kaa^eayō^e alītsēlic. tixwāl daākił he^ets!ēt hiyooo-
do^eo līwēē'tsil k!lada^ets!a^easqāā'tsil s qwaal!a^e itcaseł bōkutclēbēl
45 ki^e L!ōōxwa^edas hēsēli^eēt xē^e k!e^eiya. kī^etax kaā^eayō^e k!wesla
hēswa ki^e L!ooxwa^edas. heswā ki^e tsītskwa^ea^e xē^e weel. e^lāā'sa^a
q!ē^etc!ilitdo^e yik ka^eayō^eots!ā. ba^ek!ēēta^e dākił xwa^e otē^ets!itsit.
hal dākił L!atc k!a^etc!idō^eō^ets!it ks dōōca^e. hal kaa^eayō^e tsaqeela
s qwaal!a^e yix he^ets!itset t!atcta^e. da^ekił bā^ek!ēēta^e xwa^e o't!alā'sēt.
50 āst āsil ixwa^eqawōłx ot!alasli sa^e ē^llaaxali ēētik. k!āsilō^eōsās sa^e
hēē'pa'tet xaaba^ets!ō^e.

āst L!axaal dā'kił xwasē^eli yix xabaa xwasqwāwē. k!wesla
xayasx k!līēL!il s t!ē^ek!alō^e. k!wēsla kī^etax lo'tōl. hē^eōta^e dakił
s qolool siyac yik itcalāāqa^e. aast paqit talē'tx to'qolē xē^e itso^eot
55 tō^eolilottts!isa^eyī. k!wē'sla āākwau xē^e tsi^eq!aati. tciciliist!al

think that she was still there. She approached the walls (of the house). Finally she heard plainly the sound of dancing. The ones inside said: "Mother is over there." [25] Now she peeped in and saw that her children who evidently had been dancing were human beings. Now she entered rapidly and went straight to their dog blankets and burned them. The children did not resume their (original) form, they became human for ever.

Now the mother began to make bows for those who were more mature. The children grew very fast. They learned how to shoot with bow and arrow. First, the two more mature ones [30] went out hunting birds. Then they began to learn how to hunt big game in the woods. They kept all the sinews of the animals. Now the mother ordered that the boys should make a canoe. She ordered others to make a whaling spear. She ordered the rest to make floaters. She was going to make the mature ones whale hunters, as they were big enough to learn whaling. [35] The others began to work at once making a canoe, while others made harpoons and ropes of sinew. Shortly all was finished. Finally they were off on the ocean. The more mature ones spearing, the next mature ones steering. Presently they saw what they were after. Indeed in a short time they speared it and right away they killed it. Immediately they went ashore.

In the same manner (they acted) the next day. They brought one ashore. So they did not take [40] any pains about it. Now, Crow came over. She went in and was astonished (to see) whale fat hanging inside. All around the room there were parts of all kinds of animals which those who had been abandoned had caught. Then Crow was taken care of, being fed. She went home after she finished carrying a small piece of whale meat to Bokutlebel. [45] the old woman by whom she had been given the fire. Crow went indeed and gave it to the old woman. She gave her daughter a small piece, and it happened that the small Crow choked. Then she was asked what caused it to choke. She said then that it had been done by a whole dried clam. So said Crow, although it was known that it was (a piece of) whale that caused it. She was asked where she got it. [50] Then she finally informed them: "I got this from the ones whom you abandoned." She shamed them by telling them that they had stored many kinds of animal (flesh).

Then they planned to return; all were going to return. So they tore down their houses. Once more they went across. As soon as they were half way (across), she who was being approached saw them. Now she worked in her mind to retaliate [55] for what had been done to her. So, she talked to nature. She told the East Wind

56 s lawilts'ili. k!wesla tcici^e yix tsli^eq!aati wac hēlowa^eaq^aalqa^a.
 k!wesla yale^e yix lo'to^eota^eyī tīxwāla toqōō'sil ki^e to^eōlilōttsli^eēt.
 he^et!ēle^eyili xa'xe tci^eēēla^eāyis kixtcē'sēli xe^e L!ēqsaabatsts!ā.
 be^etsil sa^a.

1

51. The woman who married Shark

wēsxał ō xaxe la^au t!aats!axeit. atcōxat tat xaba' awe'. k!ōpat
 dākił yix kāyad ki^e wal t!axeit. k!ēta awē' dākił kaayad tāat!ixau
 ki^e k!opa'tit t!axeit. k!ēta awē' yik t!axe'it siyac xe^e kāāyad
 5 sisa^ewā' s tēwa^a xe^e t!e^eik!al tas haakotli. wē awē kaayad tewa^e
 xayasx siya dākił yik t!axeit sisa^ewa s tewa^a abe^e s pet!aqslo^e.
 tsosa^a kaayad hal heli tci^e ō^eiyi xaxe tci^e xaya awe. xayaxali
 siyaqalawocel. tsosa^a xayasx ōqalek s lika^e awe' yix kaayad.
 tsosa^a yik t!axeit siya s kaayad s ōōt!ahi xe^e lawāwat he^ets!is
 10 hakutla. tsosa^a yix kaayad hal ki^e t!axeit liwitelawō^etc!ōli
 tca^ewa^aac. hakulātē tci^e otli^el. tsosa^a yik t!axeit hal he^eote-
 lawoci^eli. tsosa^a dek!watsqal yik t!axeit kī^etaxał. tsosa^a
 sisa^ewa^e kī^etaxa yik t!axeit hal ki^e xaya t!axeit wa axu uxwaqa-
 wolxa'ali xwa^e okilt!oq^u xaxe. talaqōtcx axu toq laq!a^ealite
 15 tca^ewaac uxwaqawōlxats xwa^e potsoq.

tsosa^a laq!asal. tsosa^a qa^et!ayat ki^e t!axeit yix kaayad he^ets!it
 kiitla xe^e k!wāya^e. tsosa^a la^eosxac yik t!axeit hexat hal hak!ō-
 xatīldo^eo^eoli ti^el yiliki^elite hal yik t!axeit liwisx ciqut!ayal he^ets!it
 qat!ayatela s kaayad. dākił kaayad hal walite hak!ōxatīldo^eōt!a
 20 liyaa^aalo la tewa^a tci^e ōt!et!oq^u. tsosa^a xabac yiliki^e. latcal
 dākił tewa^e s kayadti. tsosa^a latcal he^ets!it tewaa kaayad ha^ets!os
 ki^e yalōolat heqati ātcal. teikuti yix kaayad. he^ets! he^ets!it
 tewa^a ē yik t!axeit siya boyukwa. welts!ili'la xe^e het!lit. siya
 xe^e kle^eiya pelaqli dākił wāal potsōqo. tālic yik t!axe'it o xaxe.
 25 ē tat siya xe^e potsōq xe^e luwō^e xe^e siyat alīta^e hexat ē tat siya xwa^e
 hēs qaqał kīqats. ōla^e yix ālita^e dākił ē yix potsoq. wē teliē siyac
 s potsoq tē^e xe^e t!e^eik!al xe^e qalokwasxat. siyac xabas xe^e tcak^uht!-
 o^eyaas yix heet!lit. xabā' yix potsoq xupe^ek!isha^e ōs xe^e ōhilat
 hexat xe^e ōt!āyalat hēxat xe^e oklislat. tsosa^a ē talaqotcxa yik
 30 weesa^ets!ōpat t!oots!il xupēk!is ōs xe^e oklislat. tsosa^a tcotsk!a-

[56] to blow. Indeed nature blew. It was not possible to withstand the weather. So, those who were coming across to the house were drowned. They were (victims of) revenge from her who had previously been made poor.

I received this from my former uncle, (by whom) I was told the legend of the dog children. So much for that.

51. THE WOMAN WHO MARRIED SHARK

Once there were here two girls. They slept together every night. But Shark liked one of the girls. Every night Shark came to the girl he liked. Every night the girl saw Shark [5] coming before he entered the house. One night Shark entered once more and the girl saw him before he entered because it was a moonlight night. Then Shark said: "I am the one who was here the other nights. I have come again in order to see you." Then Shark came again another night. Then the girl saw Shark as he was coming from [10] the beach. Then Shark said to the girl: "I wish forthwith to take you with me. The place where I live is near." Then the girl said, "I will go with you." Then the girl prepared herself to go. Then before the girl went, she said to the other girl: "Do not tell anybody now where we are going. A long time after we have gone, [15] then you may inform the people."

Then they went away. Then Shark held the girl's hand when they went into the water. And the girl was afraid and said: "I shall drown if I sink," said the girl as he pulled her, when Shark was holding her hand. But Shark said: "You will not drown. [20] We shall at once enter the place where we live." Then both sank. Immediately they entered Shark's house. Then forthwith after they had entered, Shark put his wife on the bed and lay with her.

Shark had a big house. When they entered the girl did not see anybody. She saw only her husband. She saw the fire quite well, but there were no people. The girl remained a long time there. [25] She did not see the people who brought the food, and she did not see who took it away. The food was there but not the people. One morning she saw the people in the house for the first time. She saw all the relatives of her husband. All the people had kelp on their faces and on their hands and on their bodies. Then, not long afterward the [30] woman grew kelp on her body. Then the

síddo^e s teyali tcootsk! yik weesa^ets!opat. tsosa^ea he^ets!lit tciyikuci
 yix tcootsk! t!ots!il s xupēk!is ōs xe^e ohlat hexat se^e ok!islat.
 hoyahil yix kaayad tat a^eleetal hexat pōdō^eocal. wēqtiya^e yix
 kaayadte!iyolit! hal texwatsisto^eo! ki^e weesa^ets!opat dexta^eks
 35 siyaci xwa^e tca'k'ult!o^eyaak. he^eolice^eilo kī^etaxa luwoo^eolo dākil
 xu ec alita^eats!o^e k!wēēxwa^e ha^et!ali sā'yat hexat pudocsayat
 xeca^ea xwa^e potsōqo^eyaaks. tsosa^ea yix kaayad te!iyolit! dek!
 watsqal kītaxa!.

hē^e ts!xaxe yik t!axe'it atcō^ewatayi^e tat ki^e t!axeit luweeta^eayi^e
 40 xe^e kaayad uxwaqawolxats xe^e potsoq tsooks liweeta^eayi^e xe^e
 pooq taxsidāsil heqati yilikitsil. tsosa^ea yik hēqlaawata^eyaaks
 yik t!axe'it odēsqo^ewā hoyahil. wē awē yik ka^etcyaaaks yik t!axeit
 kī^etax itcax xe^e lawawat heqati ōdēsqō^ewa' kī^e tsitskwa^ea^e. tsosa^ea
 kuqwalec s buyōkwa^ets!o^e hāku'tli taxauwat. tsosa^ea hīyōdo^e
 45 odesa^ea heqati siyac s ec alita^e ha^et!al hexat pudō^ec hakutli. tsosa^ea
 tēxuxwal he^ets!lit hīyōdo^eo siyaci heqatī uxwaqawolxats xe^e he^et!lit
 tsoo's ec yix alita^e ō xe^e lawāwat. tsosa^ea yix te^eya! taxxau xe^e
 potsoq qaqaalist!al xe^e alita^e. tsosa^ea kieetasal yix potsoq qaqaalil
 xe^e aalita^e. tsosa^ea he^ets!lit xwasa^ea l!ayo^ewāa yik ka^etet!ot!.
 50 tsōsa^ea haya^ek!al heqati siyac ks weesa^ets!opat hakutli ōt!ali xe^e
 qalē qa^et!ayat s tciyiku tcootsk! tsixayil itcaxi xe^e ōt!lit. hal xe^e
 het!lit yik weesa^ets!opat siyali kc weesa^ets!opat hakutli ot!ali tci^e
 qalē tsixaayil haakutli itcaxi xe^e ōōt!lit!oq^u. heetcaqalake kci^e
 tsitskwa^eas. tsosa^ea yik t!axeit ōqaleek xe^e ōōt!lis yix he^eda^e heqati
 55 la^etcal adada! hexat ki^e ka^etcyaaak uxwaqawolxats as kī^eta'xa
 itcaxa xe^e lawāwat heqati tcíalici xe^e tcak'ult!o^eo xe^e luwo^eokes
 xaxe. tsosa^ea xabac yix potsoq taxxauwal. k!eesa^eat yik t!axeit
 hexat xe^e tcootsk!a^e he^eōl. tsosa^ea he^ets!il xwa^eauwi ē yix potsoq
 siya xu boyukwa. tsosa^ea yik t!axeit adada!wat s kaayad hetciq!
 60 waas. tsosa^ea qaqaal s buyokwa^ets!o teitets!ot!altis heqati ciqwal.
 ē yix potsoq siya s boyukwa^ets!o ciqwa^ea yik t!axeit xe^e helēlōs
 yix kāā'yad te!iyolit!. uxwaqawolxats xe^e heda^e hēxat ki^e ka^etc-
 yaak s la^exwalasi xe^e teik^utī xica^ea xe^e ec potsoq. tsosa^ea laxwalas
 s ha^ete! l!al!e^eiyal tēe xe^e t!e^eik!al. k!wesec yik weesa^ets!opat
 65 hal xwatsili te!ōlisalas. tsosa^ea hēsuwa xe^e k!waaya^e qalōk^utis xe^e
 teyalo^e s xwatsili yik weesa^ets!opat biyi^eilal hexat ala^eakal yix
 k!waaya^e. hopela^e dākil yix tsīiq!ati potsoq abe^e ē siya s boyu'k-

woman gave birth to a child; a male child it was. Then when the child became big he grew kelp on his face and on his body. The Sharks were all the while fishing and hunting porpoise. One day the Shark tribe said: "Let us take the woman home, so that [35] she may see her friends. We shall go with her and we shall take much food with us.—dried seal meat and porpoise, for her people." Then the Shark tribe got ready to go.

In the meantime the girl who used to sleep with the girl who was taken away by Shark [40] informed the people that she had been taken into the water by a man. Then the relatives of the girl wept for her constantly. One night the mother of the girl went to the beach and was crying for her daughter. Then she heard that something was coming toward the beach. Then she stopped [45] crying and saw many fishes, hair-seals and porpoises coming. Then she went home when she stopped looking and informed her husband that there was much fish at the beach. Then the husband went to the people to order them to gather the fish. Then the people went to gather the fish. Then when they came back the mother was walking behind. [50] Then she looked and saw a woman coming from the ocean holding a rather large child by the hand; they were coming directly to the place where she lived. Then the woman said to her husband: "I see a woman coming from the ocean. She is coming directly to the place where we live. She looks like my daughter." Then the girl arrived at the place where her father lived and [55] immediately she spoke to him and to her mother telling them that they should go to the beach and take care of the friends who had brought her there. Then all the people went to the beach. The girl came along accompanied by her boy. Then after they arrived the people did not see anybody. Then the girl was talking to the Sharks in their language. [60] Then she picked up something from the ground and pulled it. The people did not see at all that the girl was pulling the canoe of the Shark tribe. Then she told her father and her mother to prepare a big house for all those people. Then they prepared many good seats in the house. Finally the woman said: [65] "They wish to wash their faces." Then the woman gave water to her husband first, for him to wash his face. The water moved about and went from place to place. The land people were marveling because they could not see that

wateⁱ ōkił xaxe. tsosa^a ecats!is kokudo^e xe^e āālita' abe^e ks ec
 hal yik weesa^ets!opat xe^e potsoq. tsosa^a tcitets!os xe^e aalita^e
 70 lixwawatas. tsosa^a yik weesa^ets!opat L!a^eayi le^eboot oq!ots xaxe
 adaadal hexat boya^e. tsosa^a yik weesa^ets!opat uxwaqawo!xats
 xe^e ts!iq!ati potsoq tsoo's xaxeyaxali^t! oqalike xaxe luwo^o xu
 ec aalita^e hexat hahet!al hexat xabats!o^e. tsosa^a yix kaayad
 tel!iyolit alac. ē tālaqotcxa xaba^ets!il xe^e alita^e dākił hopēla^e yix
 75 ts!iq!ati potsoq abe^e ē siya xwa^e hēs hē'lāc xe^e aalita^e. tsosa^a xaya
 tel!i'e' xayaxal yix kayad tel!iyolit! oqalek xe^e ts!iq!ati potsoq
 luwo^e s ec liktilt!al. tsosa^a yik weesats!opat hal ki^e ka^etcyaak ks
 hesuwali xe^e tcakult!o^e x^u k!wāya^e dēxa^e s xwatshili. tsosa^a
 he^ets!lit hīyōōdo^o qaqali xe^e k!waaya^e xayasx !ati ē^ela xe^e tci'elat
 80 yix k!waaya^e alaakal hetcīsqal. tsosa^a xayasx he^ets!et alaci
 waalic yix alita^e hetcīsqal.

tsosa^a yix heda^et!ot! hal ki^e tsitskwa^a wa axu xayasxlā
 xwasa^a wacitalite weesa^ets!opat lika^ets!o^eocitalite. wacli siyaqa-
 lawocite!oli. uxwaqawo!xats axu sa^e tca'kult!ite s tcisto^o xwa^e
 85 liktilt!al dākiłwā xayaxala hakutaxa. tsosa^a yik weesats!opat
 yikatswa xe^e hallas yix he^eda^e xe^e kaayadtel!iyolit!. tsosa^a yix
 kayad tel!iyolit! texuxwal. ē dākił siya yix ts!iq!atite!iyolit' he^ets!is
 laq!asali yix kayadtel!iyolit!. be^etsil sa^a.

1 52. The man who married Thunder-Bird's daughter

ōt! yix t!ist!ilāl xe^e āāxit !awē!k!wa^eas hahē^etc! t!ats!āāxe^eit.
 teik^uti yix t!ist!ilāl. dākił teitcīsqal yix t!atēēpat tcīku xe^ekwī'al.
 hēkliltha^e dākił xe^e t!ateepat t!ist!ilal tat teliqāl xe^e qalityaak tas
 5 itcax xe^e ōōt!lit.

wēsxal yix pooq dēk!watsqal kī^etaxa! taxxaūwi xe^e ōōt!is
 t!ist!ilāl. xōsdat xe^e k!ētā^t sisā^ewā kī^etaxa. tōsa^a kī^etax qēL!ax
 itcaxa! xe^e ts!ixēē! aaxit. tsosa^a xosdal xe^e k!ētā^t hē^ets!ēt
 qēēL!ala dēxa^e kutst!adasqali. tsōsa^a ē tālaqotcxa tsā^eadaū xe^e
 10 ōō't!is yix t!ist!ilāl. tsōsa^a t!ist!ilal t!ikt!ādab xe^e pōōq sāwatoqoq-
 !tlis hēqati didiē^eats. tsosa^a kuqwāl yix pōōq hē^ets!is didi'ē^e-
 dalā'sē t!ist!ilāt t!atca^e dākił yix pooq t!ikt!adate!li xe^e t!ist!ilal.
 tsosa^a xwase^e xayasx xōsdat xe^e k!ētā^t. tsosa^a yix pooq ē
 tālaqotcxa xwase^e xayasx kwāti^e ta'xtiyōl xe^e ōt!is t!ist!ilal. tsosa^a

anything was there in the house. Then they cooked much food because the woman said that there were many people. Then they put the food on the floor all around the room. [70] Thereupon the woman sat at the end (of the room) talking and laughing. Then the woman informed the land people that they would come very often bringing much fish and seals and all kinds of animals. Then the Shark tribe began to eat. Not long afterward they ate up all the food, but the land people were surprised [75] because they did not see the ones who ate the food. Then the next morning once more the Shark tribe came to the land people carrying much food. Then the woman said to her mother that she should give her friends some water to wash their faces. Then when they had got the water it happened as usual that [80] the water moved by itself. Then again after they began to eat, the food disappeared by itself.

Then the father said to the daughter: "Do not come back any more, woman, you are something different. I do not wish to see you any more. Tell these friends of yours to give [85] us food, but not to come back again." Then the woman interpreted for the Shark tribe what her father had said. Then the Shark tribe went home. The land people did not see when the Shark tribe went away. So much for that.

52. THE MAN WHO MARRIED THUNDER-BIRD'S DAUGHTER

Thunder-bird lived on a mountain. He had two pretty daughters. Thunder-bird had a big house, and the door itself had a big shutter. Thunder-bird used the door to kill his enemies when they [5] entered the place where he lived.

Once a man prepared to go to the place where Thunder-bird lived. He bathed every day before he went. Then he went up stream heading for the high mountain. Then he bathed every day while going up stream in order to get rid of his own smell. Then not long afterward he was near [10] the place where Thunder-bird lived. But Thunder-bird scented the man from afar and made thunder. The man heard when Thunder-bird was thundering, and the man knew that he had been scented by Thunder-bird. So he went back again and bathed every day. Then the man

- 15 be'ixats yix tist!lilal hexat didi'e'dats. tsōsa'a yix pooq tlatca' tlikt!adote'li xe' tlist!lilal. tsōsa'a xayasx xosidal ē'lāā la xe' tci'eelat. tsōsa'a ē tālici xosdata xayasx xwāse' taxtīyōl xe' itcālat. tsōsa'a tsa'dāwēl xe' itcālat tlist!lilal s ēē la xayasxa didie'datse. tlatca' dākił yix pooq kutst!lada'sqal abe' ē yix tlist!lilal t!lālī.
- 20 tsōsa'a yix pooq tsa'adau xe'k!wāya' xe' oq!ōtseta'asyā'ak tlist!lilal t!atsaxe'it ta'as xōsidat. tsosaa yix pooq L!a'yi liko'waa. tsōsa'a ē tālaqótcxaya'ak tlist!lilali t!atsaxe'it ōqalēk xe' k!waaya' ōs yix pooq L!a'yi. tsosaa yix tsi'da' pooq ōlaatsqal si'yac dākił ya'ak t!ats!aaxe'it xe' pooq tsos ha'tc! yix tsida'pooq. tsōsa'a
- 25 hayoqu' ya'ak t!ats!aaxe'it xe' pooq yalōxwale'tc!ol adada'seli. tsōsa'a hē'ts!ēt adada'ltcilā yix tsida'pō'ōq bāk!ē'ta' kaki' t!ātsaa-xe'it xwa' oot!alat. tsōsa'a toqōōl yix pooq hal ōōt!alili' sa'at!a' ōō tci' ēc potsoq. tsōsa'a yik hadōst!ot kaki' t!ats!aaxeit tsix k!o'pat la xe' pooq. tsōsa'a hal heli yaloolat!atite wāaxu xwase'li
- 30 hēō'tilo' axu.
- tsosaa tixuxwalya'ak la'au t!ats!aaxe'it ixwaqawōlxātsēl xe' hēda' tsoot si'yac xe' ha'tc! tsi'dapōōq ōō xe' k!waaya' ōt!ali xe' sāt!a'at! potsoq. tsōsa'a yix tlist!lilal hal kaki' t!ats!axe'ita' as kī'taxa da'a tēwāsi. hē'ts!it! ka dākił tik walte k!o'patite xwa'
- 35 ha'tc! tsi'dapōōq qāqali hēt!lici. tsosaa yik lapli' hal tsoot k!o'pat het!lici. kī'tax dākił dā' xe' pooq.
- tsōsa'a sisa'waa kī'taxa uxwaqawōlxats xe' hēt!icit tsoos kōl k!ala'ap!al yix t!ateepat. hal yix t!axeit he'ts!e'ilo'toqu tewaate taalowo'osta axu kōl abe'k!alapeqwado'o't! tite ha'tc!ā'te telīqa'li.
- 40 tsōsa'a kī'tax yik weesa'ts!ōōpat hexat xe' het!lit taxtīyol. tsōsa'a yix pooq itso' xe' itso'ost!aleqa'āt ki' yalōōlit he'ts!lit tēwa'a xe' t!e'ik!al. tsōsa'a he'boodi luwaqtip xe' t!atēēpat s k!ala'p!al kōhic. tsosaa hē'ts!es tēwa'a yix tsi'dapooq hesuwa s ha'tc! L!a'iyal tē' xe' t!e'ik!al. tsōsa'a ba'k!il xwa' ōlacē'tc!ōlis t!otcoq-
- 45 tīyats!ili qwāL!a'a k!ē'kił tsixāla ha't!ali sāyatxaci. tsōsa'a yix pooq tsixil xe' qwāL!a' xe' hēlāce'tc!ōlit. tsōsa'a yik likaats!o' hesuwā xe' teyāālo' xe' qwāL!asayat hexat xe' L!atc kwālāqpaa't! tsiyaaxwa'. tsōsa'a yix ti'yał alāc hēxat hēlax xe' qwaal!a'. ē dākił tcikwa'xace heqati hiyōōdo'. tsōsa'a hē'ts!et hiyōōdo'o
- 50 kīqāts xe' heqosies yix hēt!lit ālaxa hal lāw'alistō' aqu taski. tsōsa'a kī'tax itcax xe' k!waaya' hē'tset hiyōōdo'o. xayasx(a)

went back again to try to reach the place where Thunder-bird lived. [15] But Thunder-bird made lightning and thunder. So the man knew that he had been scented by Thunder-bird. Again he bathed as he had done before. Then not long after he had been bathing he returned to the walls of the place where he intended to go. Then he came near the place where he intended to go. But now Thunder-bird did not make thunder. So the man knew he had got rid of his own smell because Thunder-bird did not act.

[20] Then the man went close to the river at the place where Thunderbird's daughters were accustomed to bathe. The man sat down to wait. Not long afterwards Thunder-bird's daughters came to the river at the place where the man was sitting. Then the young man came out, and the girls saw that he was handsome. So the girls [25] called the young man to sit by them and talk. Then while the young man was being spoken to, he was asked by the girls where he came from. Then the man answered saying: "I came from below, (where) there are many people." And the elder one of the girls liked the man very much. So, she said: "I will be your wife. Do not go back. [30] Stay with us."

Then the two girls went home to relate to their father that they had seen a handsome young man at the river who had come from the people below. Then Thunder-bird said to the girls that they should go and bring him in. "So, if one of you happens to like that [35] young man take him and marry him." Then the elder one said that she would like to marry him, so she went to fetch the man.

Then before they went (to the house) she informed the one she was marrying that the door slammed quickly. Said the girl: "When we enter stay close by me, and hurry because you will get caught in the door; if you are slow you will die." [40] Then the woman and her husband went to the house. Then the man did as he was told to do by the wife, when they entered the house. Then as soon as he passed the door it slammed quickly. Then after the young man had come in she gave him a nice seat inside the house. Then she asked him what he wanted [45] to eat for the evening meal, whale, elk or hair-seal meat. Then the man decided that it was whale what he wanted to eat. Then the wife gave her husband some whale meat and a whole vessel of whale oil. Then the man began to eat and was eating the whale. He did not eat very much and quit. Then after he finished [50] she took the plate which her husband had used when he ate, saying: "Let us walk outside." So, when they finished they went toward the river. Again she reminded him that

lēxtoēsi s kōla tas luwaqtip xe^e tlatēē'pat. tsōsa^a kī^etax task yik wēsa^ets!oopat hesibac.

he^ets! xaxeqtiya^e yix tlistlilal kī^etax qwāL!a^aalic hē^etsis yix
 55 pooq hēēsibā ō xe^e k!waya^e. tsōsa^a yik wēsa^ets!ō'opat kuqwalēc
 xe^e dide'e^edal. tlatca^e dākił tso'os qwāL!aatac yix heda^e. tsōsa^a
 uxwaqawolxāts xe^e he^etlit hal. qwaL!a^aataci'taxu tei^e hēēdas,
 abe^e x^u dideēē^edats. tsōsa^a ē tālaqotcxa xaya'sx kuqwalēc s
 didee^edats ō xe^e tle^eik!al. tsōsa^a xayasx hal yik wesa^ets!ōōpat
 60 ēwa^eli tcalātax^u ōlo^e. tsōsa^a yik wesa^ets!opat hē'xat xe^e he^etlit
 tēx^uxwal. tsōsa^a he^ets!lit xwa^eauwi xe^e ōōtlit siyac s tciku
 qwāaL!a^e q!wattsoot tāstēē'pat xe^e tlateepat. tsōsa^a yix tlistlilal
 hal xe^e pooq hēō'tilo^eo^eolite lawaxiksxa.

tsosaa wīxīksxal yix pōōq ō xe^e tlistlilal s tca^ewaac yix tlistlilal
 65 pētslātsqatsēc xe^e pooq s qwaL!a^aali. kletāsh tas ki^eta'x yix
 tlistlilal qwaL!a^aalicēl k'ēsau yix pooq. tsosa^a wēqtiya^e siyac s
 qwa'aL!a^e hēxat kī^etax dākił tlistlilal yalaū xe^e qwaal!a^e. tsōsa^a
 tsixiswa xe pooq s qaq!wayi^eli xe^e qwaal!a^e. tsōsa^a tlistlilal
 qallaqt!adax xe^e qwāL!a^e dākił qāāla^e yix tsi^edapooq k!exali xe^e
 70 qwāL!a^e hē^ets!ēt qallaqali. tsosa^a yix tlistlilal bi^exats heqati
 k!ēxal xe^e qwaal!a^e hē'xat liwēl tēxwāts. tsōsa^a yix tsi^edapooq
 ba^eya'sxīksxal ō s tlistlilal hīyō bayas xīksxatcexal ōs tlistlilal.
 tca^ewa^eac hal yix tlistlilal tixwal axu tite tixwale^eite!olite hesu-
 wō^eoli xe^e qwaL!aaaliqoḥuwas heqati ha^eēt!eqalawō heqati weluwō
 75 x^u qwāL!a^e xwa^e helitse^et!atite xwa^e pooq tite ewalite.

tsōsa^a ha^eetlił xe^e tsi^edāpōōq tlistlilal. tsōsa^a la^etcal ya^elohi
 tlistlilal hēxat xe^e tsi^edapooq qwōL!a^aalicēl xeci^eli xe^e ts!idapooq
 xe^e hēlitsēllis xe^e potsoq tas eewa^elite yix tsi^edapooq. tsōsa^a ē
 Llicawāta siyac s qwāL!a. tsosa^a tlistlilal qaqał xe^e qwāL!a^e
 80 hēqati liwēl la^eluwas taxxāwas. tsosa^a tlistlilal kolloq-ats xe^e
 oq!wayilas yix qwā'aL!a^e dēxa^e s ōkił yix tsi^edapooq kīkāwāli.
 tsosa^a tlistlilal hal xe^e tsidapooq heexas yux-ō qwaal!a^e liwēta^eal-
 tite tēxwatseli. waaxu yoxwāli taxu ē'cate xwa^e pōts-ōq. tlede^ei-
 k!al axu sēsa^ewaāte siyaqaaci xwa^e potsoq. tsōsa^a L!a^eayi^e yix
 85 tsi^edapooq luwōōqā^e xe^e qwāL!a^e tixwalassel hē^etlil xe^e qwāL!a^e.

tsōsa^a kīkāwal ēkwał xe^e k!wāyāwwatq!ā^e. ōxaxe yix tsi^edā-
 pōōq lēti^e xe^e qwāāL!a^e heqati kadīyāāsqał ōxe^e q!ā^e. tcli^eēē^et!āli
 yix potsoq L!axusal yix ōt! xe^e q!ā^e hē'qati siyac xe^e qwāL!a^e

he should hurry while going through the door. Then the woman was walking outside with her husband.

This day Thunder-bird went off whaling while the [55] man and his wife were at the river. Then the woman heard thundering. Then the woman knew that her father had caught a whale. So she informed her husband saying: "My father caught a whale because he is making thunder." Then, not long afterwards, she heard again that he was making thunder in the house. So the woman said again: "My father must have [60] arrived." Then the woman and her husband went home. When they arrived at the place where they lived, they saw a big whale stretched on the ground outside the door. Then Thunder-bird said to the man: "You will be with us for two years."

One year after the man had been with Thunder-bird he began to [65] teach the man how to catch whales. Every time Thunder-bird went to hunt whales the man went along. Then one day they saw a whale and Thunder-bird went and approached the whale. Then he told the man to seize the whale by the back. Then Thunder-bird seized the tail of the whale, but the young man was unable to lift the [70] whale when he seized it. Then Thunder-bird made lightning and lifted the whale and took it home. Thus the young man spent two years with Thunder-bird. When the four years were over at Thunder-bird's place, Thunder-bird finally said: "Go home if you wish to go home. I will give you my whaling outfit, and I will send you home, and I will give you [75] a whale which you will give for food to the people when you arrive home."

So, Thunder-bird was intending to send the young man. Then Thunder-bird continued to go out on the ocean with the young man to catch a whale for the young man, which he was to give for food to the people when he went back home. Then not far from the beach they saw a whale. Then Thunder-bird caught the whale [80] and carried it toward the shore. Then Thunder-bird cut off a portion of the back of the whale so that the young man could sit and go ashore. Then Thunderbird said to the young man: "This whale here is going to carry you to take you home. Do not go ashore if there are many people. Jump off before you are seen by the people." Then the young man [85] who was going to be carried by the whale sat down in order to be taken home by the whale.

Then they landed through Flowing-in-the-beach Creek. Here the young man got off the whale and hid himself at the creek. Early in the morning the people got up, those who lived at

q!watawat. tsōsa^a hāyo'q^usid yix potsoq kixaddo^e xālili xe^e
 90 qwāL!a^e liwēt!ōla. ē dākil t!atca^a yix pōtsōq xwa^e ōōt!alas yix
 qwāL!a^e abe^s la'take teliqqwa boyukwa^et!ēlic. k!wa^etc!ēt yix
 potsoq tciē'k xe^e k!wā'aya^e. ō^eoxwal xe^e hetsipaset haxexal
 xe qwāL!a^e. tsōsa^a yix tsidapooq ka^ediyasqal tas ōqalek yix
 o^eoxwal. liku^ewa s ōqalēki yix heqlwata^eyaa'k yix hiyōōdo^e
 95 lexa^a tsoot tāhic hētkutāletqo^ewā abe^e tc!iqa^elekulas.

ē dākil tālaqótca xwa^ekats!al ōxwalēl yix k!ade^eyā'as yix
 tsi^edapooq. tsōsa^a la'k^ual yix tsi^edapooq heqati adā'da! xe^e
 k!ade^e hal suwateli la hē'qatili xwasā^e ōt!ali te t!ist!ilāl. hexas
 yu'x-ō yix qwāL!a^e xala^eā'tātik hēsseliti^el te t!ist!ilal xica^eakulitil
 100 xe^e potsoq. hiyōōdo^e axu! dākil hētkutaletla heqts!ootaqala.
 tsōsa^a yix k!adet!ot! tēxwal kōhic heqati he^etsiit ēwa^eli uxwaqa-
 wōlxāts xe^e tcicida^e tsoót siyac xe^e hadōsyāák s ō xe^e q!ā^e hal-
 laqalate hē luwo^eōsil sa^e qwāL!a^e ōt!alas x^u t!ist!ilal xwa^e ō ēt.
 tsōsa^a yix tci^elōlo^eo^eos yix tsidapooq xila^a xe^e k!ade^et!ōt!e'
 5 tsi^edapooq tsoos headaa^edal xe^e ha^edosyaak tc!ēēqa^e. tsōsa^a hal
 yix k!ade^et!ōt!i tsi^edapooq tsoot tsixā^e la siyac xe^e ha^edōsyaa
 hexat adada! tsōsa^a xabac yix heqlwata^eyaas yix ts!idapooq
 taxxau siyace! xe^e ts!idapooq. tsōsa^a liwel tēxwāts heqati a^elat-
 qwaū tsoót tsix wīsā^e. ē t!atca^a yix k!wa^etc!ēt potsoq xwa
 10 hēts!aqslās ōdēēsal abe^e he^ets!is awē.

tc!eet!ali yix pooq hayoq xe^e potsōq uxwa^eq!olice! dēxa^e siyaci
 xe^e tsitskwa^ayaas yix pooq yix talice^eyi waali. tsōsa^a xabac
 yix potsoq tewwa' xe^e oot!is yix uxwa^eq!ol. tsōsa^a adadal xe^e
 potsoq yix ts!idapooq uxwaqawōlxatse! xe^e potsoq xwa^e tso^eot!ē^eit
 15 talic waal. hal wali boyukteaqla. hiyōōdo^e axu! dākil hetkuta-
 letsla.

tsosa^a hases xe^e hoxsidataqolwa xe^e k!ak!adoyaak yix hadost!ot!
 hoxsidali! s teli^ei. tsōsa^a ki^etax hoxsidal. ē dākil L!icawata siyac
 qwāL!a^e heqati łatsēl. hakutax dākil yix k!wate!et kiyaalic
 20 tsōōwil xe^e qwaal!a^e taxxawas. k!etasli tat hoxsidal yix ts!idapooq
 kīya^eal xe^e t!ist!ilal. tsīx aqłtic dākil hoxsidataqłti heqati tsix
 atc!edo^e hexat atc!etdo^e. betsil sa^a.

the creek, and saw the whale stretched on the beach. Then the people called one another to come and dress the carcass of the [90] whale with knives. The people did not know whence the whale had come, because it looked as though it had been killed by some one. Several men went to the river carrying water to boil the whale. But the young man was hidden when the water carriers arrived. He was waiting for his family to arrive, who had discontinued remembering him, [95] because for a long time they were sickhearted over him, for they thought he was dead.

Not long afterward the young man's younger brother came to the river to fetch water. Then the young man came out and spoke to his younger brother saying: "I am still alive, and I have returned from Thunder-bird's. This whale here which you are dressing was given to me by Thunder-bird, (and) it was told to me that it was for [100] the people. Stop, therefore, being brokenhearted concerning me." Then the younger brother went home hurriedly and when he arrived he informed the parents that he had seen his elder brother at the creek. "I was told by him that he had brought that whale from Thunder-bird's, where he had been." Then the parents of the young man were angry at the younger brother, [5] because he had talked about his elder brother who was dead. Then said the young man's younger brother that it was true that he had seen his elder brother and talked to him. Then all the family of the young man went to see him. Then they took him home and cried over him because they were very glad. The other people did not know why [10] they were crying, because it was night.

Early in the morning the man invited the people to a potlatch so they could see his son, the man who had been away for a long time. Then all the people entered the place where the potlatch-giver lived. Then the young man spoke to the people in order to inform them why he had stayed away [15] so long. He said: "Nothing is wrong with me. Stop therefore being brokenhearted."

Then the elder brother borrowed the younger brother's whaling outfit to go off on the ocean in the morning. So he went off on the ocean. Not far from the beach he saw a whale and speared it. Then the others came to help [20] to tow the whale ashore. Every time the young man went out on the ocean he was helped by Thunderbird. The whale hunter became very expert and very rich, and also became a chief. So much for that.

1

53. The Two Fishermen

tsoo·sa'a t!o·pa'al yix la'au' sa't!o·xat pe·le'xat. aast e' tca·lis-
 qali luwaqo'·xwali yix sa't!o'waa'. aaast t!a·bila' yix q!e'·L!a'waa.
 dā·kił e' t!ika'sqata'a. aast paqitta·le'tx xwa' itca'qqwa·sido'okilt
 5 yix ixwalo·la' abe' qa'xayo'ot uxwałola' yix q!e'·L!a'waa. k!we'sla
 kwa·ti'lił a·lita'a'ts!i. k!we'sla ki'ta'x la'lo·wa'tx. o'a'alic xe'
 he't!its!e'·lił. o'a'alic s yā'iwa· kekeḡa'ts!aakil tsa'tsḡo'k!wat
 hagua'yi xa'alax. aast k!we'sla ooti'soqu. aast its a·lita'a'ts!is
 xe' taxe'litya'ak. k!watets!o·tts!is xe' yā'iwa. do'q!o!'tts!is xe'
 10 kike·xa'ts!aakil pe·la'qsts!is xe' tsa'tsḡu'q!wal, da'q!oots!is xe'
 hagua'yi k!ada'dasts!is xe' xa'alax. aast hiyo's L!e·kqo!'tts!is
 xe' k!a'aya's. aast bi'ibi'lic he'ts!e·t hiyo'si hal ee wa' axute
 he·ta·qa'aci tite qalo·kwa'sxate. he'ts!ax^u tite taxu xaba'ce·te
 xwa' taa'si k!a'k!a'·disit tca'wa'a'etc he·ta'·qa'ac xwa' L!a'yawe'it!.
 15 aast tci'tesida't.

ki'ta'x sa't!ax yix a'·lita' xwatqe·ya'l xe' t!oopa'. aast ki'ta'x
 a bitqeya'l. hoi·teli·yo·lit! te·si'yał yix t!ek!a'a. L!a'tctic la'loo'
 wasal ya'ak li'lee'ka'ts!o' qwase'·lił. aast teliyee'tc!il yix aa'lita'
 xe' da'q!o'. aast si'yac yix wał teliye'tc!ittsela·s hal. aast he·la
 20 yalo'watx dā·kił suku'sx. aast xwase'. e' he·ta'ci. aast ee ta'la
 xa·yasx teliyee'tc!il. aast xayasx taxau wał. aast te·ci'ttse·l.
 ee lati a·sqa'ali. xwase' te'·x^uxwal. aast ee tała xayasx teli·yee'tc!il
 aast taxau' tat yix wał. ee lati asqa'ali. be·ts xū'xwa tca'ba'·fi-
 wi'l. ho·ya'·so siyaci'qwa· xe' be·tsk!a's yix a'·lita'. aast
 25 te'·xuxwal. ee lati he·ta'ci. aaast e'·xuxwal yix wał yaloo'watx.
 e·laa' ho'yaso' xuxwa be·ts tita·q!o'stis. ee lati he·ta'ci xwasi'
 la·lo·wa'tx. aast e·xuxwau· yix la'ple'yi ki'tax yalo'watx. aast
 k!we'sla si'yas ha'kutLi yix aa'lita'. tcii'k^u. k!we'sla ko'lo·l
 tee'cil tca'wa'ac he'sqal aast he·ta'c.
 30 la'tcal dā·kił he'ts!ił ha'p!ispe·se'ł. k!we'sla its xaa'lil xe'
 aalita' la hee'kila hiyo's q!aleel ha'p!ispe·s. L!e·qaqwaaa yix
 a·lita'. aast tci'p'a'aa'l.

aast la'lo·watx yix tcoo'otsk! tsi'da'po'oqó.ts!a pikile·ł ka'ki'
 qwasa'a. aast xwa'au. alita'a'ta'·cate hal o·lo' hal yix tco'otsk!.

53. THE TWO FISHERMEN¹

Well, the two had fish-traps one below the other quite far apart. The (man) below would not let the fish pass. So the one up the river hated him. But he (the latter) was not minded. The shaman began to study what to do, [5] because the one up the river was a great shaman. So he tried to make a salmon. Now, he went to the woods. He began to get what he intended to use. He began to gather snakes, lizards, frogs, toads, water-dogs. He got them. Then he made salmon by means of his magic power. The stripes of the salmon were made out of snakes. He made the roe [10] out of lizards, the liver out of frogs, the eyes out of toads, the heart out of water-dogs. Then he ended by making the fat out of shark oil. When he finished it he instructed it saying: "Do not let them catch you the first time. Only when those five brothers come after you, then allow yourself to be caught by the last one." [15] Then he threw it into the water.

The fish started down the stream. It came to the trap. It went along side of it. Only the males remained in the village. Their married women had gone to the prairie to dig roots. The salmon closed its eyes several times. Then one (man) saw it. "It has closed its eyes," he said. Then he himself [20] went into the water, but he missed it. Then he returned. He did not catch it. Not long afterward it closed (its eyes). Then again one approached it. Then he pulled his net. He did not succeed. He went toward his home. Then again it closed its eyes. Then one approached it. He did not succeed. He just caught it by the tail and lost it.² He only saw how big the fish was. Then he [25] went toward his home. He did not catch it. One of them did not go home: he went toward the water. That one touchd it with the edge of his net, but lost it. He did not catch it (and) went back away from the water. Then it was the eldest brother's turn. He went toward the water. At once he saw the fish coming. It was big. Right away he went in (into the water), pulled up (the net) and finally caught it.

[30] At once he was going to roast it. Presently he cut up the fish, he soon had it ready and spread it over the fire. The fish was very fat. Soon it was cooked.

Then a youngster left the shore to give the news to those who were digging roots. Then he arrived. "A salmon was caught," he said, "by father." Said the boy, [35] "The fish that was caught is

1. Informant: Arthur Howeattle.

2. To catch by the tail and lose is a figurative expression to indicate that a fish is just missed.

35 tci'kwate a'lita' tci' he-ta-cite. aast wisa' ya'ak qwa'sa' itso'ot
 a'lita'xaceł tat e-walite. aast oola yix tco'otsk!. ee xwasi'l te-xwa'li.
 aast tcl'a'aa'l yix ha'plispa'tas. aast Lli'hile-c Lli'la'lic xe'
 q!a'ale-yi' he'ts!e-t tcl'a'aali. aaast he'la-c. hiyooo'do' aa'lax.
 aaast ya't!e-le'cli hal yix wał. xayil'itdo'li hal Lli-kaqwa yix
 40 helace't!oqu. aast haa'tslisal le-ikito-łt!e-salic. aast itsoo'la
 xu'xwa ee biyilali. xa-ya'sxa yale' yix a'laxa'yi.

aast wa-s las ko-pila'qtiyado'oqwa-si te-xuxwal ya'ak qwa-
 sa'a'yi. aaaste-wa' eee di'dee'qaci yix oot!ala'e-t. aast te-wa'sal.
 a-so'oka da'kil libaaa'tlisal hal tsa-le'tcali t!e'kle-l hal yik
 45 wał. e biyilali yik he't!e'sil. aaast taxau' kee'xil. aso'otca-
 leba'at!a' ko'la t!e'kle-l hal. ee lati biyi-lali. o-la'qhisdis. dā-kil
 la'ke-da's. tleeqa'. ta'łts!ol s le'tcti. aast k!a-k!e'. ha-ba'c
 la Llixoólya'ak k!wa'te!e't la'ki-das. yalee'sal. aaast liya'la
 t!atci' s he-tslitdo' xwa' he-ta'ci'et aalita'. da-kil ee wa-łxali
 50 hee'laci. hayau'al oo'qwal xe' aa'lita'.

aast la'q!asal ya'ak o'o'loko'lic xe' tci'ee's yix he-q!wata'. ee
 kiyi'da-we xe' tci't!eee't. aast lika'ta-qo-tcx da-kil xwassal xe'
 ot!e'ts!o-li'e-t. aast e kiyi'da-wi. o's la. ho-ya'so' ho-qwa'qu
 xe' o'tli'e-s. aast ee to'qo-le tsa'at!e' abe' habac yix we'lwata'yi.
 55 tlatca' la he-tslitdo xe' t!abi'la'aaqa'et q!e'L!o-la'et. ee ki-yi'da-wi
 xe' t!opa'a'yi. itso'o's las o-la'a e'laa'xal. k!we-sla a-lac la
 yix q!e'L!a'waat!a'yi t!o-pa'al. e'laa'la xe' de-xa'at e'la yale'l
 xe' sa't!ola'e-t.

1

54. The Man who Became a Hair-Seal

wēsxal ō la^εau tsitsi^εdapooq tsix ts!ap-hē^εōlaxat. atcoxat tat
 hexat he^εolaxat tat xosidat hexat he^εōlaxat tat ha^εt!āālal.
 k!ē'tak^u tat ha^εt!aalal hexat xaba ha^εayi^εlil. k!etaslī tat ha^εt!aa-
 5 lalic k!eta^εwā tātasisoqu xe^ε ha^εt!al kiilī la hat!aalal qwa^εlatac
 he^εolaxat.

big." Then the ones who were digging roots were glad, because they were going to eat when they would return home. The boy remained there. He did not start home.

What they had caught was cooked. Then they began to divide it. They gave a piece to each when it was cooked. Then they began to eat. They finished eating. Then, "I am getting sleepy," said one. "My lips have become greasy," he said, "what we ate [40] was too fat." So they lay down. They covered their faces with blankets. There they remained without budging again. Those who had eaten died.

Then not very late in the evening those who had been digging roots were on their way home. There was no smoke at the place from which they had started (their house). They entered the house. "Why are you sleeping?" (one woman) said. "Get up, Sir, make a fire," said [45] one of them. The one addressed did not budge. Then she approached him; shook him. "Why are you sleeping? Come on, make a fire," she said. He did not budge. She pulled off the blanket. Then it was unbelievable. He was dead. Half soaked in blood. Thereupon she screamed. Then each one examined her own (and) it was unbelievable. They were dead. Soon they found out that it had been done by the salmon that they had caught. [50]. So no one ate it. They cast away the fish and burned it.

The ones who had become widows went away to their parents. They did not touch their husbands. The next day they came back to where they used to live. They did not touch them. They left them right there. They just burned the house where they had lived. No one (tried) to avenge them, because the whole household [55] knew that it had been done by the one who hated them, and lived up the river. They did not touch the fish-trap. They left it right there. Now the only ones having fish-traps are those who live up the river. That was the reason for killing those who used to live down the river

54. THE MAN WHO BECAME A HAIR-SEAL

Once there were two young men who were very good friends. They slept together, and were together when they bathed, and were together when they went sealing. Each one had one canoe when they went sealing and each had (his own) steersmen. Every time they went sealing [5] each one caught a hair-seal. They continued to hunt hair-seals for three days together.

he^{ts}! xaxe qwa^{la} taqotex tca^{wa}ac yātcitcak yix wēk^u he^{ts}lis
 la^{lowatxa} kiki^{li} yix wēku. tsōsa^a he^{ts}!et kiki^{li} yix wēku
 leti^e yix ta^{awaxu} e^{laaxal} xē^e ha^{ayi}lo^e. tsōsa^a he^{ts}!ēt lawawali
 10 siyatakillic xē^e ha^t!al xē^e ekwa^l s tsa^{tas} tixwal. tsōsa^a abil xē^e
 lasiitaki^l. ē dāki^l ta^{laqotcxa} xwa^{au} xē^e kaxts!ō^e t^{latipata}yaas
 tsila yix ha^t!al. t^{lots}!a^e dāki^l yix L^{leeq}!apat lixū^{wa} xē^e kaxts!ō^e
 ha^{te}!atcaqal. t^{latea} dāki^l yix ha^t!alaliq^{ti} tsoos he yix ōōt^{lis} yix
 ha^t!al. ē daki^l siya xē^e kupeel abe^e t^{lo}kol.

- 15 tsōsa^a yix pooq xwase^e taxxau xē^e ha^{yi}lo^e heqati hal xwa^{auli}
 tci^e ōōt^{lis} tsi^{la} yix ha^{at}!al. kiatilac axu tekwa^{atsis}. tsōsa^a
 tiuxwal. la^{tcal} dāki^l la^{lowatx} yaksa^{alic} tikwa^{atsle}. tsōsa^a
 yix pooq wast!al s uxwaqawo^{la} xwa^e leliliqolalit tii^{kwa}atslis xē^e
 ha^{yi}lo^e. tsōsa^a yatcats hiyō^s wēlo^{ota}tslis xē^e texwa^e. tsōsa^a
 20 xayasx yix he^{olaxat} ha^t!alalic. xayasx la yateāddo^e. tsixayil
 yix wēku yalo^{watx}. tsixayil dāki^l yix wēku itcax xē^e lawē^l.
 tsōsa^a he^{ts}!et kiki^{li} ciqol xē^e alotq qabaltis. tsōsa^a taxau xē^e
 kaxts!ō^e yix pooq he^{olic} xē^e ha^{yi}lo^e liwē^l xē^e tēekwa^e. tsōsa^a
 xwa^{au} xē^e ōōt^{lis} yix ha^{at}!al. tsōsa^a k^{liatsqal} yix ha^t!alaliq^{ti}
 25 heqati kolowas xē^e hayt!alaliq^{ti} yix ha^{ayil}. tsōsa^a he^{ts}!et
 kupilqaleeki yix ha^t!alaliq^{ti} siyac s ec ha^{at}!al. tsōsa^a la^{wetac}
 heqati ci^{iqwats} xē^e teekwa t^{lilo}wastil xē^e ha^{yi}lo^e. tsōsa^a
 he^{ts}!et tsi xilqalēēki uxwaqawo^{lxats} xē^e hē^{qalit} yix tsi^{dapooq}
 hal la^{wetācili} tē ha^{atal}. kwati^{listo} axu aq^u k^{lapalisi} xē^e tēekwa^e
 30 dēxa^e aq^u t^{lilo}wase tci^e la^{au} ha^t!al. kolo^{wasta}alite ēkwa^l xē^e
 we^{ik}!wa^e teekwa^e. dāki^l!ili kiatsi tci^e la^{au} ha^t!al heqati^{ilite}
 t^{lilo}wasta ti^l hiyoosite k^{liatsite}. tsōsa^a yix pooq kolo^{watx}
 la^{wa}k!waasqal xē^e tēekwa^e. tsōsa^a h^{ts}!et kopi^l qaleeki k^{liats} xē^e
 la^{au} ha^t!al heqati ci^{iqwats} xē^e teekwa^e t^{lilo}wastil xē^e ha^{yi}lo^e.
 35 tsōsa^a t^{lilo}was yix pooq xē^e ha^t!alaliq^{ti} heqati aqats. tsōsa^a
 kiya^{aaddo} yix pots'oq ciqul t^{lilo}was xē^e la^{au} ha^t!al hēqati
 he^{ts}!et aqatsi liwē^l xē^e ha^t!al k^{le}taū taxkutqas. tsōsa^a hoxwats
 xē^e he^{le}lōt heqati ye^{kal} xayasx ha^t!alālic. tsōsa^a tasitāc xē^e
 ha^t!al. tsosaa texwal la^{waqts}lisisoq^u s ha^{at}!al xaxe^{qtiya}.
 40 tsōsa^a he^{ts}!et kiki^{li} t^{latsi} tsoot lipel xē^e he^{olit} abe^s taasisoq^u.
 tsōsa^a hāāxil xē^e ha^{at}!al heqati hayoq^u xē^e L^{late} tē^{lyōlit} helitsē-
 cel xē^e ha^t!al. xayasxal yix la^{au} haku^ll^{isid} hoxwasal. tsōsa^a

When this (happened) at the end of the three days one canoe went in the opposite direction while the other canoe went ashore and landed. Then when one canoe reached the shore, the spearsman landed and left the steersman (behind). Now, while he walked on the beach [10] he saw the tracks of a hair-seal evidently (leading) to its home. So, he followed the tracks. Not long afterwards he found a hole in the ground (which was) surely the door of the hair-seal. The bushes growing around the hole in the ground looked very pretty. Then the hair-seal expert knew that this was the place where the hair-seals lived. However, he did not see the bottom because it was very dark.

[15] Then the man returned to the canoe-mate and said: "I have surely found the place where the hair-seals live. Help me to make a rope." Then they went home. Immediately they went into the woods for twigs to make a rope. Then the man ordered the steersman not to announce the purpose of their activity in making a rope. Now, in one day they finished making a long rope. Then the friends [20] went again sealing. Again they separated. One canoe went directly away from the shore. The other canoe went directly toward the shore. Then when he landed he pulled the canoe into the bushes. Then the man accompanied by his steersman went toward the hole in the ground carrying the rope. Then he came to the place where the hair-seals lived. Then the hair-seal-expert tied himself, [25] and his canoe-mate lowered him. Then when the hair-seal-hunter reached the bottom he saw many hair-seals. Then he caught two and jerked the rope in order to be taken up by the steersman. Then after the young man reached the top he informed his canoe-mate saying: "I caught two hair-seals. Let us try to double the rope [30] so that we may pull up the two hair-seals. Lower me on one end of the rope. Then I will tie the two hair-seals, and you will pull me up after I finish tying them." Then the man went down taking the two ends of the rope. Then after he got down he tied the two hair-seals and jerked the rope. He wished to be pulled up by the steersman. [35] Then the man pulled up the hair-seal-expert and brought him up. Then the men helped each other to pull up the two hair-seals, and after he got them up, each carried a hair-seal to the canoe. Then they brought out the canoe and again went on the sea to seal. Then he caught five hair-seals. Then he went home having caught seven hair-seals that day.

[40] Then when he landed he found out that he beat his companion because he caught five. Then he boiled the hair-seals and invited the whole tribe that they might eat the hair-seals. Again the two mutual friends went off on the ocean. Then they went

xayasx itcāsal xē^e teie^ekit tat. tca^ewaac yix wēk^u xwa^ets!ēlsqal
hēts!et kolowatxa itcaxa xē^e ha^et!al. tsōsa^ea t!o^epa^eatac xwats!it-
45 qwal. tsōsa^ea ts!ilō^ewas xē^e t!opa^e ha^et!al heqati latcal tīuxwal.
ē yikali xaya^eolici. tsosa^ea h^eets!et ēwa^eli. ē ta la li witcēla s
ēwa^el yix he^eolit lawaqtslisisoq^e xē^e latsqwalat ō xē^e qale.

tsōsa^ea xayataqotcx xayasx ki^etax yix lawāku. tsōsa^ea qalo-
ku^ewā yix xwa^eauwe^eyi xē^e ōtlis yix ha^et!al. tsōsa^ea yix weku
50 aba^ea LliceēEwoot xē^e sisa^ewā dēxa^e siyaci xwa^e ōt!asis ēēcasoq^u
xē^e ha^et!al. tsōsa^ea ēkwa^el kiki^e xē^e ēkwa^els yix qaloku^ewā. tsōsa^ea
leti^e yix ta^eāuwāxu ē^elaaxal xē^e ha^eayi^elo^e heqati siyac xē^e lasetaki^e-
yaas yix weku. tsōsa^ea xwa^eau xē^e ōsis xē^e helēlot ka^ediya^eas.
tsōsa^ea ki^eili la yi^ekal. tsōsa^ea ē talaqotcxa xwa^eau xē^e kaxts!o^e
55 yix ot!asis ts!i^ela yix haku^elt!o^e eecasoqwac. tsōsa^ea he^ets!it
xwa^eauwi siyac xē^e ha^eyilo^eos yix haku^elt!o^e s L!a^eayi leka^ewā xē^e
ta^eāwaxo^e abe^e s kupe^el yix ha^etlilaliq^eti ha^et!alal. tsōsa^ea hal
tca^ewa^eacli t!atci^e xē^e ot!asetik eecatac xē^e ha^eat!al hexat yix pooq
hal ot!aslo xaxe. tsōsa^ea yix pooq hal he^eotila^ealite ot!axaxe hōya-
60 hila^ealo^e ha^et!alali he^eolaxat heqatilo^e betsssoqwa xwa^e bitsk!opat-
t!at!oq^u heqati k!oxwādo^eoci. tsōsa^ea yix qālokuti pooq ki^etaxast!al
s kolo^ewatxa tēliqali lawaqtslisi ha^et!al. e^elāāla dāki^el. tsosa^ea
li^ewēl xē^e hat!al taxkutqas heqati tixwal. tsōsa^ea he^ets!it eewa^eli
k!oxwādo^eoc eca^ealix dāki^el yix wa^el abe^e qalokuti xwa^eauwi yix pooq.
65 tsōsa^ea L!ayo^ewa xaxe tēliqa^e yix ha^eyilo^eos yix teitca^ewa pooq.
ē dāki^el adāsi^eli x^u xaya ha^eyi^eli abe^e t!atca^e xwa^e ot!asikilt ēēcataci
wāki^el paqetqwala ecataci x^u ha^et!al. tsosa^ea xayataqotcx xayasx
ha^et!alalic he^eolaxaddo^e yix haku^elt!isid heqati ha^eayi^elil. tsōsa^ea
xwa^eau xē^e kaxts!o^e. tsōsa^ea yix pooq qalokuti^e xwa^eauwi xē^e ot!is
70 yix ha^et!al kolowatx he^ets!is hiko^ewata yix he^eolis ts!ixi^el. waxil
dāki^el yix ha^eayi^el ō xē^e alotq. tsōsa^ea yix pooq ts!ixē^el ba^ekil s
betstaci xwa^e betsk!opatet. tsōsa^ea yix ha^etlilaliq^eti ē^eal hēts!it
xabasi k!iatsi^e xē^e ha^et!al. tsōsa^ea yix pooq ts!ixē^el klat!ats xē^e
teekwa^e xē^e hegos yix haku^elt!o^e xat hal: ō axu sa^ea betstac xwa^e
75 betsk!opatetite xwa^e ha^et!al abe^e yix pooq xila^e abe^e s eecasoqwac
xē^e ha^et!al. tsōsa^ea yix pooq ciqul ts!ilowas xē^e ha^et!al heqati
liwēl taxkutqas. tsōsa^ea xwa^eau xē^e ha^eayi^elo^e. s liba^eat!a ō xē^e
alotq. tsōsa^ea qaqa^el s xa^eli^el heqati k!at!ek!adas heqati tēliqal xē^e

again to the usual place. Then (the men in) one of the canoes carried a club when they went down to the hair-seals. Then he caught ten by clubbing them. [45] Then he pulled up the ten hair-seals, and went home forthwith. He did not go off on the sea to hunt again. Not long after he came home, his friend reached home. He had caught seven by spearing them on the ocean.

Then the next day the two canoes went off again. The one who had found the place where the hair-seals lived went first. Then the other canoe [50] followed going behind that which had gone before, so that he would see from what place he had caught so many hair-seals. Then he landed just where the first one had landed. Then the spear man disembarked leaving the steersman behind, and saw the tracks of the other canoe. Then he found the place where the canoe was hidden. Then he kept on going. Then not long afterwards he found the hole in the ground, [55] the place where his friend must surely have caught many. Then after he had found it, he saw his friend's steersman sitting, waiting for his spearsman, because the hair-seal-expert was below catching seals. Then he said: "Finally I have found the place where you catch many hair-seals." And the man said: "From here we get them." The man said: "From now on you will be my partner; [60] we shall always hunt seals together, and we shall catch as many as we want, and divide (them between you and me)." Then the first man told him to go down to kill seven hair-seals. So he did. Then he carried the hair-seals to the canoe and went home. Then after they got home they divided. The man claimed more than the other, because he was the first one to find them.

[65] Then after this the second man's steersman died. But he did not look for another steersman, because he knew where he could catch many without working much. Many hair-seals he could catch. Then the next day they went again to catch hair-seals. The two mutual friends went together with one steersman. Then they reached the hole in the ground. Then the man who was the first one to find the place [70] where the hair-seals lived went down while his partner waited above. But the steersman stayed in the canoe. Then the man above asked if he had caught as many as he liked. Then the hair-seal-expert answered, "Yes", after he had tied all the hair-seals. Then the man above cut the rope which his friend had used and said: "Stay there and catch as many [75] hair-seals as you like." Because the man was angry (jealous) because (the other man) had caught many hair-seals. Then the man pulled up the hair-seals and carried them to the canoe. Then he reached the steersman who was asleep in the canoe. He took a knife and

ha^əayi^əliyo. tsōsa^əa qa^əts!el xe^ə pooq teliqaalit l!ayu^əwā xaxe
80 hīyoodo^ə yix pooq ha^ət!alali.

tsōsa^əa yix pooq he yix e^əlaxa^əaleyi o xe^ə kaxts!o^ə wēxiksxal
hēōl xe^ə ha^ət!ali teliyōlit!. pelic hatalitei^əiq!wa^ə. tsikts!alist!al
xe^ə pooq xe^ə hōkuts!at yix ha^ət!al dēxa^ə petšatsqatseci laq!a^əa
k!waya^əkwał. e^əlała yix pooq. he^əts! hē^əts!lit pelici xe^ə adaditili
85 uxwaqawolxal yix pooq tsoos pooq teli!eqal xe^ə ha^ət!al hēxat
tciatsqalast!al. tsosa^əa ha^ət!alic yix pooq talak.

wētiya^ə wēkuł^əau potsoq hakułi siyac dākił yix pooq ha^ət!ālici.
ts!ixalec dākił yix ha^ət!al tsoos hē yix k!a^ət!atse^əyi xe^ə teekwa.
tsosa^əa yix ha^ət!al yuxo^ə he^əts!es hā'kułqalēēki yix uxwa^əal
90 q!exo^ə. tsōsa^əa qale^əyalō^əwa^ə xe^ə helilos yix potsoq. tsōsa^əa yix
potsōōq ē siya hē^əts!i's qala^əa yix ha^ət!al. tsōsa^əa xayasx yix
hat!al qale^ətcawaac yix ta^əāwaxu siyac. tsōsa^əa łatsel yix ha^ət!ala-
liqłti xe^ə hatal. tsōsa^əa yix hatal sikut!ayal k!wesec qaqał xe^ə
tsika^əbolad hēqati t'alawil liwēł. tsōsa^əa yix pooq ciqwa^əa xe^ə
95 kwaditsiya^ə xwa^əts!eli^əal xe^ə hāt!al. ē dākił ci'quli xe^ə kwāāditsiya^ə
abe^ə s libeeti yix ha^ət!al. hoyāāso^ə dākił qaya^ə' xe^ə kwāāditsiya^ə
hē^əts!ēt tsowitcla yaxolaa'selí. k!wēsēc yaxolqaleesil yix ha^ət!ila-
liqłti tsowitcli xe^ə ha^ət!al. wēłts!iłxal xe^ə aaxit. tsōsa^əa yix ha^əayi^əl
hal k!a^ət!atsesto^ə sa^ə tēēkwa^ə dēxa^ə aqu texwāli. tsōsa^əa kwati^ə
100 k!at!atsi xe^ə teekwa^ə heqati tsaqotcaqlās k!at!atse xe^ə teekwa^ə.

tsōsa^əa yix ha^ət!al he^əts!lit yaxolqalisi xwase^ə heqati qalal
yale^ətc!iyoqwat xe^ə alotq heqati akwau xe^ə ta^əawax^u hal: ha^ət!ali-
cēli. helite k!a^ət!a'tseyi^ə tci^ə teekwa^ə talakēsta al kupił tsaqotcaqlxa
xwasi^əli exwawe^əili tsaqotcaqltisuwō tc xwase^əli. tsōsa^əa yix
5 hat!al lipiteis xe^ə alotq hexat yiliki^ə yix pooq.

tsōsa^əa yix ha^ət!al xwase^ə itcax xe^ə ot'alat heqati hayoq^u xe^ə
ha^ət!alite!iyōlit! hal: oxasxoō yix ha^ət!alidis. e^əlaxatilawolli xaxe.
tsowile^əyili tci^ə pooq ē^əlaxa^ətilai^ə ōstā xaxe dakilli lipiteis. yiliki^ə-
xate dākił. texwalilli xaxe. hiyodo^əo^əoli teli!eqali xe^ə ha^ət!al,
10 hal yix ha^ət!al pooq. tsōsa^əa kutsel xe^ə ha^ət!alidis he^əts!aet he^əts!lit
ha^əat!alī heqati laq!a^ə. ot!alta^ə yix ha^ət!alice^əyi pooq s tliklo^ə yix
ha^ət!al tas hē^əāāqa^ə. bē^ətsil sa^əa. ts!olō^əp!ol.

cut his throat and killed the steersman. Then he buried the man he had killed. After this [80] the man discontinued sealing.

Then the man who was left in the hole remained one year in the company of the hair-seal tribe. He learned the hair-seal language. The hair-seals told the man to put on their blankets so that they could teach him how to travel through the water. The man did so. When he learned the language, [85] the man informed them that people kill hair-seals, and that they should take care of themselves. Then the man became a hair-seal for good.

One day there came a canoe with two men. The man who had become a hair-seal saw them. Thereupon the hair-seal recognized that there was the man who had cut the rope. Then the hair-seal climbed on a rock. When the boat came near he jumped from the rock. [90] Then he came to the surface near the men's canoe. But the men did not see it when the hair-seal came to the surface. Then the hair-seal came again to the surface, and the spearsman finally saw it. Then the hair-seal-expert speared at the hair-seal. Then the hair-seal stretched out his hand and finally seized the harpoon and ran taking it away. Then the man pulled [95] the line, trying to club the hair-seal. However, he could not pull the line because the hair-seal was strong. He just held on to the line while they were being towed way out into the sea. Truly the hair-seal-expert was being taken out into the ocean, being towed by the hair-seal. They could just see the mountains. Then the steersman said: "Let us cut the rope that we may return home." Then they tried [100] to cut the rope. But they were unable to cut the rope.

Then after the hair-seal had taken him far away, it turned back and came up to the surface by the side of the canoe, and spoke to the spearsman saying: "I have become a hair-seal. You are the one who cut the rope. For a long time you forced me to stay down (there) it being impossible for me to return. It is now my turn to keep you from returning." Then the [5] hair-seal upset the canoe and drowned the man.

Then the hair-seal returned to the place whence it had come and summoned the hair-seal tribe saying: "Here is the hair-seal blanket. I am going to leave you now. I have towed the man who left me here, and have upset (his canoe) and drowned him. So, I intend to go home now. I shall stop killing hair-seals," [10] said the hair-seal man. Then he took off the hair-seal blanket which he had worn while he was a hair-seal, and went away. Ever since one hair-seal became human, the hair-seals are wise when they are hunted. So much for that. It is ended.

1 55. Three Hunters are Taken to Seal's Home

ē^llāā'sa^a hōō'xwal qwa^llitciqāālic k^la^klādisi^d yacaba'ldo^ol.
 k^lwēs^la kī^táx. ētā^la sīyac xē^e he^aalicē^llit ha^aabāālic. hal dāāki^l
 yix qaleewax^u hēs ax^u tcā sa^e q^lala^eq^lēxaī beeetsas bāqwa'q^hi^e.
 5 hese^eili hal dāki^l yix ta^aaa wax^u. k^lwes^la latsēē^l hekē's xē^e
 q^lala^eq^lēxaī.

āast tēcittsil ki^eilāāsil ē ta^eōciido^oali ki^eilāā'sil awicqwado^ol.
 wāā'ci^l siya xē^e lawē'ē^l ts^li^eqaati. hal dāki^l yix ha^aaayi^l k^la^tlēē^l
 tea^e sa^e kwaaditsi^eya^e. k^lwēs^la xa^llēē^l. hēō'ta^e tat xa^llē^ls tsikātdo^e
 10 xāya'sx. itso^e lāāā ki^elāā'sil tas xayatac. ēēēsi-ya pet^litqwaatdo^e xē^e
 ts^li^eq^laati. ki^eilaaa'sil lā ya^llōlaasil. lac^l tsayayōqōtcaqtis
 xwa^e itsēē'ki^lt. kutsilē' kutsīyaxaab tcā hal yix qaleewax^u.
 k^lwēs^la kutsil xē^e a^aayaxat. he^otatat kutsel s tsikaatdo^e xāya'sx
 ki^eilāā'seel. wāc hē^eali tsaqotca'qtis ki^eilāā'sil lā.

15 k^lwesec siya s ts^li^eq^laati yix itcaalat. laheekila' xwa^aau.
 aaast lā'tcal lā'alohi yix he^tlē^lis luwo^ooqa^e abe^e t^lātca^a s t^lē^kl^aā.
 aaast lā'tcal t^ewa^e yix k^liladós. ast hāyoqusil tewa^aast^lalēqa^e.
 k^lwēs^la ki^tax t^ewa^e. sīyac s q^lale^kl^ospat yix hē^tlē^li^et luwo^oo-
 qa^a. tala^tclō^la' xē^e tsika^aabō^lad. ast kutsiswalist^laleeqa^e.
 20 k^lwes^la kutsiswā. halaqa^e dāki^l hēē^laxata^as hāta^as xa^xe
 itso^ot^lē^litik heealtsa^e. heeli xaxe kadeedo^ol. wa^e axultik hē^eali
 tik itcaqlāts^lilx. eé walo' hal dā^lki^l walo' xa^ya'sxa^tl^a, hal.

t^lo^lpa^lal yix po'oq o'qale^lkis. wa^ltcli^lyo^llit^lilxosqobe^l ks
 xute^lelo^l yik taloopa'tya^lak. aast ta^lsk yik taloo^lpa^ltt^lot^l.
 25 e^l ta^lla xwasa^l t^ewa^l ha^l tcli^lyit^llitse^lla^ls hal a^lse^l'ts xē^l pa^l'alo^l.
 a^lst ki^ltax k^lwee^l's^la taxau^l'we^l. hala^l'sx was a^lxu s q^lotsi^l'le^lali
 ha^l laya^lq^la^l.

a^lst a^l'litse^lce^ll likala^l yik taloopatt^lot^l xē^l laya^lq^la^l. k^lwe^l's^la
 he^llitse^l'cs tea^l'skwi^l qwa^ll^a'aa^l'sayat. yaxo^l'ts k^ludee^l'qu
 30 tsi^lyaaxwa^l pe^lle^l'tc^lol kwadee^l't^lal xē^l be^l'tsk^l!aqo^l't yik tsi^lyaaa^l-

55. THREE HUNTERS ARE TAKEN TO SEAL'S HOME¹

Well, three brothers went out on the ocean in a canoe to hunt fur-seals. They went along. Shortly they saw what they were after. They approached it on the sly. Now, the man in the middle said: "You better take that strange one with cross lines on the shoulder." [5] "I shall prefer it," said the spearsman. So he speared it. He speared the one which had cross lines on the shoulder.

Thereupon they were towed along steadily (by the seal). They could not come near it. They were made to go continually (till) night was about to come. They could not see the mainland. Then the steersman said: "Cut that harpoon line, Sir," So he cut it. Every time he cut it spliced itself [10] again. And so on and on and on they were towed till the next day. When morning came they could not see the mainland. They were towed on toward the west. It was absolutely impossible for them to release themselves. "Cut the cross-bar, sir," said the man in the middle. So he cut off the cross-bar. As soon as he cut it off it came back to its place again. They were made to go on and on. It was impossible for them to do anything. They were made to go on and on.

[15] Now they saw that the place toward which they were headed was the land. Shortly they arrived. Immediately the one by whom they were being brought went ashore, for they had gone straight toward a village. So, right away the seal entered (the house). So they were invited to enter. So they went and entered. They saw that the one by whom they had been brought lay by the fire. He still had the harpoon in (him). [20] So they were told to pull it out for him. So they pulled it out for him. They were told then: "Do you eat this (*i. e. seals*)? Is that the reason you are catching (us)? This is my dog, do not catch it when you see one like it." "No, not we," they said then, "we shall not do it again," they said.

The man at the place where they had come had a fish-trap. He was an unmarried man living in the company of an unmarried sister. Well, the sister went out and [25] in a short time she came back into the house and said: "That thing has been dropped,"² she said to her brother. Now indeed he started out toward it. He said as he was going: "Do not let those strangers watch."

So she fed the strangers while her brother was away. To be sure she fed them some whale meat. She placed in front of them [30] a small dish full of oil. The oil was just enough for them to dip the

1. Informant: Arthur Howeatele.

2. An indirect way of announcing that a trap caught a fish or an animal. The plain statement is not made for fear that it may yet escape.

xwa'. a·st hal yix kucq!wa·yo' be'·tsk!aquqwaa'sis yix he·
 qo·slile'·tloqu yo'·tla· ti'l we'sxa yili'kili tcaxo'·li hal yix k!ade't!o·t!.
 a·st a'·la·c. yilee'kil kocq!wayo' kwe'·sla. e. ixwa'txale yix
 pe'its!ixu tsagee'xa'a·la'k!o. we'·kwala'·tc!o'. a'·st tali· a'·lax la'
 35 ku'cq!wa·yo' q!o·ts!i' si·yac xe' tci·ta'·la·s he!·qhi s te'·citsil qa·la'
 dā·kił a'qale. ixwa'qawo'·lخال dā·kił ko'cq!wa·yo' hal: qalaxas ha'
 tci·ta'·la·s hal. wa·k·lit tea· hala·qa' dākił xe' ha·do'·sya'ak.
 wa·lkulo' si·si'yaci. ast tale· a'·laxasa'·l la s hayi'le·layo' yix
 yaxo·ł. was deeee x^u si·'yaqala tci' laya'·q!a' hal ki' tałoopatya'ak.
 40 k!wesla wa'·lku·ka si'ya hala'·qa' yix la·ya'·q!a'. k!we'·sla e·
 xayaxa'·li kucq!wayo' q!o·ts!i'li.

e'·laa'sa'a' baaqwala t'ewa's tsaqwa'a·s we'·'kwa'el qwaa'·L!a'
 ti·was. o·ti'at aku·lixa'ak!o. xe' t!o·pa'aya'ak. ast hiyo'·tsilil
 yix laya'·q!a'. e tcaxo·ce·do'o xe' tsi·yaaa'·xwa'. e'·laa'sa'a hal ki'
 45 tałoo·pa'tya'ak haya'·kutas dali xwa' q!e·ts!a·ci'kste hal ki' tałoo·
 patya'ak. k!we'·sla qaa'·qal s po·ło'. siiya'al qocq!wayo' si'·ya ks
 t!ate t!adaḡ xe' po·ło' k!ado'otc!ol. iyi'·tesiks hāali sa' po·ło'.
 k!udo'tc!ol ks teał hal xe' he·qsi'it ko'cq!wa·yo'. kuba'·tea'
 hala'·qa' xe' he'·qsi'it. la'ki·da's s la' p!e'etc!al tela'a·lo·wa
 50 p!e'·L!e'·l xe' po·ło'. he·xa'a·k!o. he'·alikstaks tci'i'k xe' lawe'·eł
 ts!i'q!aa'ti yix ḡutee'·ło'·o·ł. be'·tsil sa'a.

1 56. The Origin of the Man in the Moon

ēlaāasa^{ea} lawēlk!wa^e yix kōlsid tsi^edapo^{eoq} yix wał t!axe'it yik
 wał. i^{tsōō}sa^{ea} xwax^{wuxwal} s po^{eoq} tat xe^e awēē'. ē^e t!atca^{ea}
 xwa^e hēs. itsō^e laaa tāālic. ē^elaāasa^{ea} paqittalēt^x xwa^e itcaq-
 5 qwāsiddō^{okilt} t!atci^{ili} xwa^e hees. ēlaāasa^{ea} xwatalet^x xwa^e
 itcaqqwasiddo^{okilt} t!atci^{ili} xwa^e hēs yix xwa'x^u·xwalit. ē^elaāa-
 sa^{ea} kī^{tax} o^{ea}·alic s tsixa^e xwa^e hek!it xa^eat!at t!atci^{ili} xwa^e hēs.
 ē^elaaasa^{ea} otisitdo^e xayasx dāakił awicqwatdō^e xayaaasx dāakił
 xwa^{eoō}xwa'·l xe^e xwax^u·xwalit. L!aatelil dākił xe^e tsiixa^e o^{ea}·li·ēt
 10 dexa^e t!atci^{ili} xwa^e hes.

tips of their fingers. Now said Hunchback: "What she has given us is quite small." "If I dip once it will be empty," said the youngest one. So they began to eat. Now Hunchback dipped. The contents of the oil dish remained intact, because, just imagine! it contained the oil of a whole whale. But while he continued to eat, [35] Hunchback looked out and saw the fish-trap. He saw him pulling his net, but he was unable to bring it up. Thereupon Hunchback informed (them) saying: "That one is unable to pull it up," he said. "Do not look, Sir," he was told by his elder brother. "They say they will not let us see."

Now while they were still eating, (they heard) that the one by the river shouted, "Do not let the strangers see me, woman!" he said to his sister. [40] So the strangers were told: "It has been said that you must not see him." So Hunchback did not look out again.

Then to their surprise he brought into the house a whale, holding it with one hand. Just imagine! that must have been what he was trying to catch with his trap. Now, the strangers finished eating. They could not empty the oil container. So he said to his [45] sister: "Dear, bring the berries that you have in store," he said to his sister. So she took a plate. Hunchback watched intently. He saw her put the plate under her buttocks. She defecated in it. "She misused the plate, Sir. She defecated in it, gentlemen," said Hunchback to his brothers. "Keep still," he was told by the brothers. It was incredible but the plate was red [50] with salmon-berries. Just imagine! that was what the warbler bird¹ was getting from the land to the east. So much for that.

56. THE ORIGIN OF THE MAN IN THE MOON²

Well, a family had two children. One was a boy and the other was a girl. It happened that at night a man used to come to (the girl). She did not know who he was. He kept on doing that for a long time. Now, she made up her mind she would discover [5] the way she would find out who he was. So, she found in her mind the manner to find out who was the one who came to her. And now she went to gather some pitch by means of which she could find out who he was. So, she got some. Once more when night came there came to her the one who had been coming. Then she stuck on him (some of) the pitch she had gotten, [10] so that she would discover who he was.

1. A complimentary epithet for a girl.

2. Informant: Arthur Howeatle.

ē^llaaasa^a petlitqwatdō^e awil dāakił xē^e heda^aaya^aak wēqwatsi
 xē^e tsitsi^edāāpoo^eq. k!wesla dāakił kī^etax yix hēda^et!ot! la^eilē^c
 xaba's xē^e bēts yix tsitsi^edapo^eoq tewakiltisel. a^eilaq^uast!al tas
 tewā^ekelxatc. k!weesla xwatiple^elayo^e yix tewa^ekelxał. k!weesla
 15 ka'xal yix tlateepāt t'ēwa^e yix tō^eoł kitsa^e. aast qaleesi^eiq^u yix
 L!a^eatc!a^e s tsīixa^e yix he^eaaqa^e. siyac yik t!axēⁱt s hēē yix pa^ealō^e
 q!ala^eaq!a^e s cī^epa^e. t!atci^ei dākił s heetsa^e yix pa^ealō^eya^aak yix
 xwax^uúxwalit. eēē dākił axō^eci. hoyāā^esō^e la t!atci^e xwa^e hees.

e^llaaasa^a awicqwatido^e xayasx tat xwa^eōōxwal xē^e xwāxu-
 20 uxwalit. t!atci^ei yik t!axēⁱt ixwatcaqlxal hē^et!as xē^e pa^ealo^e.
 ē^llaaasa^a xayasx xwa^eoxatEdo^e L!axaal dākił laq!a^eli. k!wesla
 dākił lāq!a^e hē^eōlixatdo^e. la kī^etaaax xwa^eau s k!waaya^e. q!a^eo^e
 k!a^ets!a^el xē^e k!wayaa^eats!ā qeel!ax. aaast xwa^eau s hohohos.
 liweel dāakił awoqolsitdo^e. kitax qeel!ax. yī^ekal kī^eitLīi qeel!ah.
 25 k!wesla xwa^eau xē^e ohilit. wāāxil oqalek xu'xwa. aāāst ē tałiciqwasi
 ō xuxwa tse^elastci^eyit-sitdo^e teyāhi tco^eotsk! yix hēk!walit. oola
 yix ā'woqol tei^eal.

la hēekila' tat betsk!a' yix tco^eotsk! tas xayatac kołaa^eap. aaast
 la^elē^ewaliqłtic yix tco^eotsk!. la hēē kilátat itsō^e tas xayāātac.
 30 aaast tax^ulo^ewa^etsliswā ha^eeetat ts!ic yix hēda^eat!ot!. k!weesla
 pehic yix tco^eotsk! tsoxo^e yala^eāātac xē^e deedo^eos. itcoq sayasa-
 wēlicil tas xayātac. tei^eolic la hohohō's xē^e tei^eo'tsk! ha^eslau.
 ē^llaaasa^a ēēwa^el yix tei^eotsk! adadi^eal dāakił ada^eadał xē^e tei^eloo-
 lo^eot hal laks haali heetcaqal ka^es ōōlo' las hāāli hēetcaqal ōōlō^e ks
 35 kaa^e hal yix tcootsk!. ēē akōxwali he^ets!et halla. hayasx xayātac
 kī^etax tat xayāā'xal tsoxo^elec yix tco^eotsk!. itcooq tata^eatshicē.
 xayasx ēwa^el. hayaaasx tat hal yix tco^eotsk! xē^e hāllat tat xē^e
 tcicida^e laks hāli hee tcaqal kaa^e s oolo^e. las hāali heetcaqal oolo^e
 ks kaa^e. ēēētat akō'xwali yix tco^eotsk!.

ē^llaaasa^a L!axaal xwa^e e^ela^et!at. halaqalo^eokiltas la xāxe
 toqu pō'oqoqalēkikił. teliqāsqale^eilo'. aaast p!etclēlisalic yix
 heda^eat!ot!. eēeca^etslis xē^e plē^etc!eelit. waaatcil heeqati paqeedto^e.
 a^eeewa^etslis s waaal la yix hek!wa^eat hiyos xē^e a^eēu. aaast itcax
 ax^u tca^ea hal kī^e tałopatya^aak aqēci^elist!al xē^e a^eēu ks qalōk^uti^e.
 45 k!wesla kītax yik talopatt!ot! aqecic!l ha^eats!ol. aaast t!e^ek!ēl

Then morning came. Then she told her father to assemble the young men. Presently the father went to bring together all the young men that there were. He was going to send them into the house to dance. He ordered them to be naked when they came into the house. Presently, those who were going to dance were at the door. Soon [15] the door opened and the leader of the dance entered and placed himself in the center (of the room). (He was the one who) was marked with pitch, the one she was after. The girl saw that it was her brother who was marked with crossed black lines. She knew then that it was evidently her brother who had been coming to her. She did not speak. She just knew who he was.

Night came and the one who had been coming to her appeared. [20] The girl discovered that she was with child by her brother. They met again and they decided to go away. So indeed they went away together. They went on and on. They reached a stream. They followed the little stream, going up and they came upon the Day Owl. They took him along as a slave. They continued up stream. They kept on going up stream. [25] Finally they reached the place where they were bound for. They did not move from the place at which they had arrived. And not long afterwards she gave birth to a male child the one which she bore. There was the slave taking care of them.

The child was growing so much and every day he was growing faster, that he was able to walk well. He kept on (growing) just like this every day. [30] And then his father made bows and arrows for him. Presently the boy learned how to shoot with a bow to kill birds. He kept on going farther like this every day. Day Owl was taking care of the child (and) led him. It happened that the boy came home and attempted to speak to his parents saying: "Mother you look just like father. Father you look just like [35] mother," said the boy. They did not speak when he said it. The next day the boy went as usual to shoot with the bow. He kept on staying away longer. He came home again, and once more the boy said what he had said to his parents: "Mother, you look just like father. Father, you look just like mother." As before, the child was not spoken to.

[40] Then they decided what they would do. "He will probably say that to us if we go among our people. We shall kill ourselves." The father went after pitch-wood. He got much pitch-wood. He did not split it, and began to work. He made a platform before the boy returned home. He finished the platform. Then, "Go over there," he said to his sister. He ordered her to be the first one to climb on the platform. [45] Presently the sister climbed

yix te^ɛiyal hoī t!ēts!is xe^ɛ plē^ɛtc!eelit heeqati aqeecei^ɛl aatcau k^ɛ talōpatya^ɛak. aaast t!ē^ɛk!ē^ɛ yix kle^ɛiya^ɛ. aaast xwa^ɛōōxwal yix a^ɛeū xe^ɛ ple^ɛtct!a^ɛ. hoqwa^ɛ yix a^ɛeu xaba^ɛōlic la xe^ɛ pooq. hoqwa^ɛ la heekila^ɛ xabateisotdo^ɛ.

- 50 aaast ewa^ɛl yix tsoxo^ɛle^ɛyi. la kī^ɛdas. wāal yix ōt!ala^ɛet. t!atei^ɛ dākił s hoqwasqal. ē^ɛlāā'sa^ɛa l!axaal hohohō's laq!a^ɛlē^ɛtc!ōl xe^ɛ tco^ɛotsk! xwasi^ɛlē xe^ɛ ōt!ala^ɛet. k!weesla kī^ɛtax laq!a^ɛ liweel xe^ɛ bokwa^ɛts!ōō^ɛyo^ɛoks yik ka^ɛtctcoyo^ɛ wi'staits!alitq^u. kitax ka^ɛda'sx.
- 55 kī^ɛitLiī ku'qwalec s klaxēēyāta^ɛlayo^ɛ. aaast ałitslic yix tco^ɛotsk! hal heqaaxolit kuleēē' xwa^ɛ li^ɛek^ulekwayōōs. aaast kuqwalec yix klāxīyat xe^ɛ halas yix haku'tLi. e^ɛlaā'asa^ɛa siyac s tco^ɛtsk! yix xwa^ɛōxwalit hexa^ɛak!o q!wātī yix klaxīyat. aaast tci^ɛyaxo^ɛ q!wātī taxxau ba^ɛq!uēlx qe^ɛqeyalic xe^ɛ tco^ɛotsk!. hakutLi hakutLi
- 60 heeli aba^ɛatc hēli li^ɛek^ulekwayōōs hal q!wātī. walite hal dākił yix tco^ɛotsk!. likaalite. heelite q!wātī. kī^ɛtax dākił yī'kal. ałits!is-xal hal la tat xe^ɛ halāt. heqaxōlitkuli kulēēē xwa^ɛ li^ɛek^ulekwayoos. hayasx tat ku'qwata^ɛac xe^ɛ wetoq^u klaxīyat. aaast xwa^ɛaū. halaqa^ɛ lati xe^ɛ hālā'qa^ɛat tat hakūtLi hakutLi qaxōlētis heeli
- 65 abā^ɛatc. walite likaaalite. ēe taxaūwi hēs yī'kal. kītax itcawēlx lā xe^ɛ itcāālat. hayasx tat ałitslic heqaxolitkuli kulēēē' xwa^ɛ li^ɛek^ulekwayoos. xayasx xwa^ɛau xe^ɛ weetoq^u leelil la klaxīyat aaast xayásx tat halaqa^ɛ qe^ɛqeyalsēlic. hakutLi hakutLi qaxōlētis. heeli aba^ɛatc. walite hal dākił yix tco^ɛotsk!' lik'āālite. aaast
- 70 yī'kal kī^ɛtax he^ɛol la s hohohō's. tsixēēsīl tca^ɛwa^ɛac xe^ɛ os yix itcaalat.

k!wesla tsada^ɛwīyē^ɛlil xe^ɛ os tsa^ɛ yix tca^ɛaba^ɛa^ɛ. aaast xayasx ałitslic hal xe^ɛ halat tat heqaaxolit kuleee xwa^ɛ li^ɛek^ulekwayos heqaaxolit kulee xwa^ɛ li^ɛek^ulekwayos. kuqwalec dākił yix tē^ɛ

75 tca^ɛaba^ɛa^ɛat!ot! xe^ɛ halas yix taaxa^ɛ wīyo^ɛot. aaast taskī'tqwau siyac s tco^ɛotsk! yix hakutLi. hayax hal yix tcootsk! heqaaxolitkuli xwa^ɛ li^ɛek^ulekwayoos. hal heeli hal dākił yix aba^ɛa^ɛ!ot! hēli kulē' xe^ɛ li^ɛek^ulekwayoos.

on the platform and lay down. Then the man built a fire. He used nothing but pitch-wood, and he climbed on the platform and lay by his sister. Then the fire burned. The platform was reached by the fire. The platform was burned together with the people. In a little while all was burned.

[50] Then, those who had been hunting returned home. They were astonished. Those who had lived in the house were gone. Then they found out that they had burned themselves. Thereupon Day Owl made up his mind. He wanted the boy to go away, back to whence they had come. So finally they were off voyaging along, carrying a bag full of the things which his mother had used. They went holding the bag with their hands.

[55] They went on and on. They heard the sound of some one who was making a canoe. Then the boy sang saying: "I am the grandson of one called Li'ek^ulekwayos." The one who was making the canoe heard what he who was coming was saying. Then he saw that it was a boy who was approaching. And it was no other than Q'wästi' who was making a canoe. Then Q'wästi' stood up and went forth to meet and show kindness to the child. "Come on, come on! [60] I am your grandfather. I am Li'ek^ulekwayos," said Q'wästi'. "Not you," said the boy, "you are different. You are Q'wästi'." Then they went on and sang again what he sang before: "I am the grandson of one called Li'ek^ulekwayos." Again he was heard at one place by one making a canoe. They got there. He was told again as before: "Come on, come on, my grandson. I am [65] your grandfather." "Not you. You are different." He did not approach him, but instead he continued on his way. They went on in the direction in which they had been going, and again began to sing: "I am the grandson of one called Li'ek^ulekwayos." Again he came to a place where somebody was making a canoe. Then once more he was told that he was going to be shown kindness to. "Come on, come on, my grandson. I am your grandfather." "Not you," then said the boy. You are different." Then [70] he went on in the company of Day Owl. He showed him finally the place toward which they were bound.

Finally they came to the place where the grandparents were. Then again he sang saying what he usually said: "I am the grandson of one called Li'ek^ulekwayos." Then the grandparents who were inside [75] the house heard what was said by him who was approaching the walls. Then they went right out, and they saw that it was a boy who was coming. Again said the boy: "I am the grandson of Li'ek^ulekwayos," he said. "I am he," said then the grandfather. "I am named Li'ek^ulekwayos."

aaast qaaqal xe^e tco^o'tsk! tewas tci^eaalic. xwase^e hohohos.
 80 ē tewa^ea xwasi^e xe^e ot!a^tteseli^eet liwēēta^ea. ēlaaasa^ea L!axaal yix
 ātclētya^eas yix aba^ea^t!ot xwa^e e^eela^tqa^eas yix tcootsk!. e^elaaasa^ea
 xwa^eau xwa^e itse^t!at xe^e tcootsk! xwa^eau itcasē xe^e pet!itte!ō^e
 dexta^e s siyaqa^ea xe^e xaba tclīyōōlit!.

ē^elaaasa^ea awē^tdo^e yix aba^ea^t!ot! hayoquts! wē^tqwats xaba's
 85 xe^e bets yix pooq asitsēl xwa^eoxwal xe^e qaxuletya^eak. asitset
 lislō^e xwa^e itsē^t!at xwa^e tco^o'tsk!. ast wēqwal yix pooq habac
 xe^e betst asets dāki^t yix aba^ea^t!ōt! xe^e leqts!o^eotat weqwats
 xe^e pooq. hal xwa^eōōxwali sa^e qaxolētis dāki^tli ēwa^e hel^tli helōkwa.
 itcasē^tli sa^e awē pet!itte!ō^e dēxa^es siyaqa^ea xaba^t!ēli xwa^e xaabatoqu^u
 90 pooq xe^e tsi^eq!aaati he^t!ēli.

k!wesla dek!watsqats liwits la xe^e luwoo'es aa^ek!listo!o^e. qaaqal
 yix tco^o'tsk! se^e wi'stai p!e^eIL!a^es xasdex. k!wesla kī^eta's xe^e
 tco^o'tsk! itcas xe^e pēt!ittc!o^e liwits xe^e bōkwa^ets!o^eo^eotc!ō^e hēxat
 xe^e kadeedo^e. halastis o^eolite sa^ea siyaqa^ea xwa^e L!otexo^eot xe^e
 95 tsi^eq!aaati xwa^e pooqo^eot! po^eoqo^etc!ot. halaqa^ea^ealite xwa^e
 betsi^t!atitc oki^t sa^ea.

be^tsil sa^ea. he^t!ēli xaxe kixtcē'sil kc teato^elux^u. ot!alasli dāki^t
 sa^ea yikalaswa xe^e itcaq kixtcēsta^eē kc tcātō^elux^u.

1

57. The Origin of Potlatch.

e^elaaasa'a siya·qa'ac dee'do'os yaxwaa'wiyo'ot xe' tle·'kla'a.
 ba'qwaqlqwa^aa. he'aqa'ac dā·ki^t L!a·tc tclī·yoo'lit! yix bets yix
 tsitsi'da'po'oq heee'a'l. eee t!atcosi'ali. itsoo'la tas xayā·ta·c.
 5 tcate! eee'yo'ot tat kwa·ckwac a'wo·qo^tya'as tsiⁱi'ekut. aast
 te·'x^uxwal yix aaawoqo^t. he^eōōta^e tēwa^e. hal tatca^eat!as tcik!
 wa^eas. ha^e ki^eeee'tawat hetā'ci sa^e baqwaqlⁱ deedo^eos. he^eaaqa^e-
 ēla hetaqa^eaci. wāā xu'xwā hoiki^t tutqwa^ets!o^eopat hal yix
 āwōqo^t. aaast ē akō'xwali.
 10 kītax tat la^elooowasal ya^eak kladeeesid t!a^ets!aaaxe^eit. ē
 t!atca^eaq^ea xwa^e loliteeliddo^eot. wā'al tat xe^e pāāā. he^eits! tas

Then he took the boy, he had him enter, and began to take care of him. Day Owl went back. [80] He did not come in. He went back to the place from which had had been taken. Then his chief, the grandfather, planned what was going to be done with the boy. Then they reached (a conclusion as to) what should be done to the boy. They decided to send him to the moon, so that he might be seen by all the tribes.

Then the grandfather gave orders to call and assemble as many [85] people as there were, in order to notify them that his grandson had come. He was going to notify them also what he was going to do with the boy. Then the people assembled, as many as there were. Then the grandfather told them for what reason he had assembled the people. He said: "My grandson has come to me. But I am not going to retain him. I will send him up to the moon so that he may be seen by all the [90] people in the world; that is my purpose."

Presently they made him ready. They allowed him to take along the container he brought, the bag full of dentalia. Finally the boy was being sent in the direction of the moon carrying the container full of articles and a dog. He said as he was sending him: "You shall be over there. Be seen by the entire [95] world, by the people who will exist. Man in the moon you shall be called so long as you stay there."

So much for that. I received this legend from her, (a woman named) Tcato'l. So, it is from her that I obtained this. I interpreted the legend just as she, Tcato'l, related it to me.

57. THE ORIGIN OF POTLATCH¹

Well, a bird was seen in front of the village. Very queer it was. It began to be pursued by the whole tribe; as many young men as there were went after it. They could not hit the mark (i. e. shoot it). Thereupon Bluejay, a slave [5] of Golden Eagle watched them every day. Now then, the slave was on the way home. At the same time he (Golden Eagle) entered; he said his children would catch it. "Eh, those at the end of the room, catch that queer bird. They are after it and cannot catch it." "Not they, (your children) are female," said the slave. But they (the children) did not speak, (kept quiet).

[10] Those girls, the younger sisters, went into the woods. It was not known what they were going to do. They would be gone the whole

1. Informant: Arthur Howeatle.

awicē'l tat ēē'wasal. ē'laā'a latat tas xāyātac. ki'ēē'etasal. itsō'la' ēcā'tāc. tsaqēē'exa'asā la'k!ō ha'ēē'tatts!i'lwat tat wāāal xe' pāāāāā. aast waslas petlitdo'ō tāsķisal dā'axa'asā'k!ō xe' itso'ō-
15 si'ēt.

aaast e'laaālatat yix heēēal xe' deedō'os. habacetctis yaxōl- qaleekē'sal yix tsōxo' tca'wa'ac ki'tax ya'lōwatx ya'ak t!a'ts!- aaaxe'it. xaaba' kūkcilō'ostc!ēsqa yaxō't!idōsqā' xabā'. k!weesla hōxxwal ki'tax. xwa'au' xe' oōs yix tsūxo'. ki'i'tli q!adok!ōtqēyat
20 hē'ts!ēt ki'i'tla. ēē ts!ixa'ali xwa' heēt tsaqeeela tat yalō'waā xe' wēku ee ts!ixa'li. xwa'au' xe' dēē'do'os. tsoxōō'l yix la'ple'yī. hīīī^u xadāā'pil liya'la. hāyasx tsoxōōl t!atcō's. haya'sx tsōxōōl xāya'k!wal. tca'wa'ac teliqāl. qaqa la'tcal kōlōs xe' wistaiya'ak. qa'beel xwase' itso'ōlati tsaqeeela q!adōk!utqeyat. eee ts!ixa'ali
25 xwa' het. eewa'l ē tēwaasi. lā'tcal la'alō'li qa'ba! oō xu'xwa ilt!el xwa'tshil heeqati te'xuxwal. lacē he'iyi. itso'ō t'ēw'a' xe' oōt!lit.

aaast hāyasx yix awoqo! hal tatcaata'as hē hētac sa' wa'yi hetaaqa'aci'ali hal yix āā'wōqo!. uxwa'qawōlxātsil ya'ak t!a' ts!lāā'axe'it hētaqa'ac kuxu xwa' deedo'os. halaqa' ya'ak t!a' ts!lāā'xe'it xe' heeda' qo'ōō-ēka halaqa'. aast ē āsēli. itsōō'sa'a awic aast taxxau ya'ak t!a'ts!aaxe'it xe' heda' asetsē! hal heelo' hetac tcī' deedo'os k!a'ēdiya'aslo' oōs laweel. aawul axu sa' aawoqo! s teli'it!alxa aqsi'ili kaxsi'ili x^u teli'ēē. ha'hayoqutsices axu dāki! wēqwatse'ilo' xe' xaaaba'ts!o' deedo'os heq!otxace'ilo'.
35 k!wesla tseee'ikut awul xe' awoqo!ya'ak tcī'ē't!alx axu hāali kaxsil xu teli'ee. aast e'la'ali hal yix ā'wōqo!.

k!wesla wās la s pe!aq petlitdo'ō āqsi'el kwackwac. aast he'ōta's kax'ats xe' kaatsa'xsitdō' k!a'k!līcapāā'stis xe' wistai hē'yi bix'al yix tē'. aast kax'usi'ēlēlāyō' yix āwōqo!. aaast xayaā'xal ts!ilō'-
40 watx. ē'laaa lati hē'ōōta'tat k!a'k!ats tas bi'x'al yix tē'. ēlaāa lati ka'x'usi'l. aast xile' kwāckwac. āklisi't!ē'i'et!axē' hāli xe' he'ts!lit-stat hāl kwackwac. āst tāhil hāli halaqa'. k!wē'sla xayaxal tca'wa'ac. ē bixoq'usēli kaxsi'd. tca'wa'ac tōko' tewa'.

day. Just before night came they would return home. They would do the same thing the next day. They kept on going. Thus they did for many days. Although they were girls, just imagine! they were making arrows when they were away the whole day. Now, before daylight they went out to fetch what [15] they had made.

Well, those who were after the bird were at it as usual. All the hunters had gone out to sea; then the girls went out together. They dressed so that no one could recognize them, both tying their hair in front. Now they went off on the ocean. They reached the place where the hunters were. They moved slowly in a zigzag line [20] when they were going. No one could recognize them even if they came close to a canoe; they could not recognize them. They reached the bird. The elder girl shot (at it). She almost hit it. Again she shot at it and she hit it. She shot and again she hit it. Finally she killed it. She took it at once and put it into her bag. They returned paddling in a zigzag manner as before. No one knew [25] who they were. They reached the house but did not take it in. They went into the woods, untied their hair, washed their faces, and started toward the house in their usual appearance. Now they entered.

Once more the slave said: "Did you catch that which they had not caught so far?" said the slave. Then the girls informed him: "It is rumoured that the bird was caught." Then the girls were [30] told by their father, "Where have you been?" they were told. But they did not answer.

Now then, when night came the girls went to their father to let him know, saying: "We caught the bird and we hid it in the woods. Tell the slave to go to the top of the house early in the morning. He will open the hole in the roof early in the morning. Order him to invite, (as) we shall assemble all kinds of birds; we shall use it (the queer bird) for presents." [35] Now Golden Eagle commanded his slave: "When it will be morning, you must open the hole in the roof; in the morning." "I shall do it," said the slave.

Now before daybreak Bluejay climbed on top of the house. But at the same time he was opening the hole in the roof, they opened the bag just a little and there was a flash of lightning inside the house. Then the slave rolled down from the roof. Then he climbed again. [40] As he opened the hole there was a flash of lightning inside the house. Again he rolled down. Now Bluejay was angry. "What can it be that makes me roll down?" said Bluejay. "Go ahead," he was told. He did it again. Now no lightning came when he opened the hole. Then he came down and went into the house.

kōla' hakūti halāqa^e xe^e ātc!ētya^eak. hēta^eas hetac xe^e
 45 baqwa'q̄i dēdō^eos hexas dākił hē^ets!it tite katsaxu siē'sil. dākił
 a'xu haha^eyoq^uts!ic. xabasēqwaaa axu xwa^e xaaba^ets!ō^e deedō^eos
 hāyoq^u. k!wesla kī^etax kwackwāc hahayoquts!ic. ē tā'la xwasā^e.

k!wesla xwa^eado^e yix xaaba^ets!ō^e deedō^eos. aaast ixwa^eqawōłx
 tsi^eikut heeta^eas tsitse^eitskwa^eas hētāc xe^e bāqwaq̄i dēdō^eos hal
 50 tsii^eikut. hēxas dākił xa'xe het!aletsēli tik haxe. aaast L!i'hlēc
 bētaqlāswa xe^e betattc!a^elit-ałlis yix wēł deedō^eos. itsoo^ełaaa
 tsīolō^ep!ōts! xe^e bets.

its^eo^eo^et!āhi dākił sa^ea tca^elita^e yix xaaba^ets!ō^e dēē'do^eos. itso^e-
 o^et!āhi dākił sa^ea yix ixwa^eq!ōl kulēē'sil xe^e ixwa^eaq!ōl. habac
 55 ts!ilō^ep!ōl. bē^etsil sa^ea.

1 58. Kalá·to' b Wrestles with Tatá·quya' l

halalli xe^e itcaq kixtceesēli^eēti^el kci^e kate tcoyis heqts!o^eot x^u
 kalā'tōb hexat x^u tatā'quya' l. e^elaaasa^ea aLāāxēdō^e tatā'quyal
 yalōwa'tqwaū s kalatub. qā'qādōwā'do^eo^etc!ol kalatob dākił
 5 hal tataaquyal wāklaxu asqa^eali. hoyāāso^eli ti^el wekwadetklitx
 xe^e k!ade^et!ōt! ikwadē'tis ti^el xudēqōstis xe^e tciik^u ha^ebā' ti^el
 ha^eabel. waklax^u dākił asqa^eali. ē^elāāā'sa^ea hayasx aLāxētdō^e
 kalatob xe^e halāā'qa^eat s tataquyal. hal dākił kalatob hoyas^eo^eli ti^el
 kudok!oL!a^etcē'sli s weclō^eōlqu hexat s tclā^etc!alaq!ōs-at. waklax^u
 10 dākił e^eēla' heqalitxa^ealila' tcalis xwa^e e^eela^etlax^u.

e^elaaasa^ea bāyaq ixwa^eq!ōlic. hayoq^u xe^e xaaa'bats!o^e ō xe^e
 qalē' hē'xat xe^e lāwēē'l. e^elaaasa^ea xwa^eatdo^e yix xaāa'bats!o^e
 wēē'qwal. e^elaaasa^ea yalowatqooxado^eoc t!axa^ets!iikwal hexat s
 a'kil. hee yix a'kil hal hō' haali t!axa^ets!ēkwal áquhe^e la^eatsi^edice.
 15 k!wesla yalo^ewatx t!axa^ets!ēkwal. qaqatdo^e qaqadowa'do^e. ē
 tāla ā'kil teiteō'tsēl tāla'sli. dākił a'kil tci^eyaxo^e. wātetistalite
 la hal xabaalilli. k!wes la xayasx qaqatdo^e. hayasx lati āk'il
 teitcotsil. tāla'sli tat tsale^e. wātetistālīte la' hal tat xayasxasto^e
 hal a'kil. k'wee'sla xaya'sx yiki^e. e^elaaa lati teiteō'tsil a'kil.
 20 e^elāāā'sa^ea xilisx a'kil xawaacil xe^e hēqalital xawack!a^eda's.
 qēwa^ets! dākił ilaxa^elēe'sl ilaxa'tdo^e lipitsil a'kil. itso^eo^et!lē^e
 dākił sa^ea t!axa^ets!ēēkwal xe^e le^eiltcaak!ila^e he^eyi a'kil xawāā'celi
 he^ets!ēt xelisxa.

"Eh, come here," he was told by his chief. "These (girls) caught [45] the queer bird, and it is by them that you were forced to roll down from the roof. Therefore, begin to invite. All kinds of birds you (must) invite." So, Bluejay went about inviting. Before long he returned.

Then there came together all kinds of birds. Then Golden Eagle announced to them: "These (girls), my daughters, caught the strange bird," said [50] Golden Eagle. "That is why you have been invited here." Now they began to distribute as presents the various colors which each bird was to have. They kept it up till they had no more colors.

That is why certain birds have certain colors. It is since then that there are potlatches — what is called potlatch. It [55] is all ended. So much for that.

58. Kalá'to'b WRESTLES WITH Tatá·quya'l¹

I am going to tell a story just as my deceased mother told it to me about Kalá'to'b and Tatá·quya'l. Well, Tatá·quya'l heard that Kalá'to'b wanted to wrestle with him. Kalá'to'b wanted to wrestle by pulling hair. [5] Then said Tatá·quya'l: "He cannot win. If I touch a tree with my small finger it will fall. He could not possibly win." And now Kalá'to'b heard what had been said by Tatá·quya'l. So, Kalá'to'b said: "I could roll in my hand Weelo'ol and Lake Island. He could not do that. [10] I will wrestle with him and see what he will do.

Now Raven started a potlatch and invited all the animals in the ocean and in the woods. So, all the animals assembled. Now, Summer Whale and Bear challenged each other. It was Bear who said: "Eh, Sir, Summer Whale, let us play together." [15] So, Summer Whale went forth. They took hold of each other wrestling. Shortly, Bear was thrown down. He held on, and Bear stood up. "I was not ready for you," he said, "I shall try again." Presently they took hold of each other once more. Bear was again thrown down. He held on when he fell. "I was not ready for you," he said again, "let us (wrestle) again," said Bear. And so he kept on. And now Bear was thrown down. [20] Thereupon Bear got angry and scratched his opponent on the throat. Fortunately they separated them. They were separated and Bear was defeated. Hence that is the reason that Summer Whale has stripes on its throat. It was Bear who scartched it when he got angry.

1. Informant: Arthur Howeattle.

xayasxał yix k!wa^{te}leet yalō^{wat}qwau wēcilkulite hāli tita-
 25 kwal s ta^{lee}lex. ki^{it}lās hal dākił yix he^{ol}. k!wesla yalōwasal
 qaqatdo^e. liyaa^{la}' tciyōlaaqa^e ta^{lēē}lex. ē tala tci^{tcō}'tsil ta^{lee}'lex.
 liyāā^{la}' xilixsal ta^{lee}lex. ki^{yēē}'tsil xe^e heqalital k!wiqatswā
 xe^e ok!adaslas he^{ts}littslis xe^e koko^cidyā^{ak}. qeewa^{ts}! dāākił
 elaxa^{lesil} łatí hestleelic xe^e hē'qsi^{it}. itso^o'ot!ē^e dāakił sa^a tci^e
 30 ława^k!wa^e tciyok!idilas yix p!etc!etck!wa^e tci^e ława^k!wa^e letcak!il-
 ts!āālitya^{as} tciyo'ta^e talēēlex hestleelic s p!etc!etck!wa^e.

yalowatqwaulite tcaalī tataquyal s kalatob. kītaxa^{alī} hal
 dākił tataquyal. aast yalo^{wat}qoxa'tdo^e qaqatdo^e. qaqat^{til} axu
 qalokuti hal tataquyal. k!wesla' qaa'qal kalatob. pelaqa'stil ax^u
 35 hal tataquyal. k!wesla qaaqal kalatob heeqati qaqā^e xe^e hē
 qahitxat. qaqaatdo^e qaye^{ixat} łaaa talic. ēēē biyilatsi^{di} tciqa^{āāla}.
 e^{laasa} a hīyōō kalatob p!etc!ilaxaatdo^{litc} halaqa^e dālił xe^e
 weeqwal. k!wesla dākił ilaxaatdo^e. ts!aaa' tciyēē'yo'ta^e kalatob
 heqalēē'k itso^o'ot p!etc!ilaxatdo^e. hiyōōodo^e yix weeqwala^{yi}
 40 laq!asal.

1 59. Southwind, Northwind and Hemlock Knot.

ōt! xaxe yix tcootsk! he^{ol} xe^e tcicida. hasttc!aatcaqal dākił yik
 kasttct!ot! dākił bastcaqal abe^e L!ooxwa^{das} yix hēda^{at}!ōt!. tsosa^a
 tsix hasttc!aatcaqal la yix tsitskwa^a t!ōt!. tsosa^a wēqtiya^e yix
 5 tsitskwa^a t!ōt! tsoxō^{lēci} t!ol he^{oliic} xe^e hēda^e. tsosa^a ki^{eetasal}
 tsoxo^{lec} dīq!deq!aal. tsosa^a ēēcasoq^u xe^e dīq!deq!. tsosa^a wēł
 dēq!dēq! yix tsaqotcaqlasas tcliqali abe^s ts!ēla^{ak}!al yix deq!deq!.
 tsosa^a luwaqkut!aweli het^{set} ts!ela^{ak}!ali yix deq!deq!. k!wesec
 beqō^{lic} hexat tciyīca^e. tsosa^a yix tsoxo^e laki^e xe^e deq!deq!
 10 ō xe^e be'qwa^e. talic yix be'qwa^e ō dākił hasttc!aal yix qalē. tsosa^a
 he^{ts}slis olaqa^{li} siyac xe^e lawaawat yix pooq hal xe^e tsitskwa^a
 siyaci sa^e lawaauat aaxastca^a.

tsosa^a kiki^{litc}olic siyaci xwa ōt!. tsosa^a he^{ts}let kikili siyac
 s potsoq ōt! xe^e tci^{ku} t!ek!al. tsosa^a yix hedast!ot! awul xe^e
 15 tsitskwa^a s kī^{taxa} t!atci^{li} xwa^e ōti t!atcili'kił. tsosa^a ki^{tax}
 yix tsi^{dāpooq} heqati hetslit xwa^{auwí} q!ots!i^e ekwałtslis xe^e
 k!ule^{ik}!a^e heqati siyac ks wał ha^{atc}! weesa^{ts}lopat ō xe^e tle^{ik}!al.
 yik weesa^{ts}lopat ba^{kil} xe^e tsidapooq s tewa^a hexat hetsis tewwa^a

Then the others were going to be approached. "It is said that you, Winter Whale, are challenged [25] by Bull Elk. There he goes," said those gathered. Finally they went forth and took hold of each other. Immediately Bull Elk was handled very roughly. Shortly Bull Elk was thrown down. Right away he got angry. He kicked at his opponent with his second hoof and made a scratch on his neck. Fortunately they were separated as before by their companions. That is why Winter Whale has [30] two stripes under its chin. Because Bull Elk was defeated by Winter Whale.

You will be approached, Sir, Tatá·quya'l, by Kalá·to'b. "I will go," said Tatá·quya'l. So they approached each other. Took hold of each other. "You take hold first," said Tatá·quya'l. Presently Kalá·to'b seized him. "Hold me tight," [35] said Tatá·quya'l. Presently Kalá·to'b seizes and is seized by his opponent. They held each other for a long time. Neither side made the other budge. And now: "Stop, Kalá·to'b, your ears are getting red," he was told by those gathered. So they let go of each other. Kalá·to'b was partially defeated because his ears got red. It was all over and the guests [40] went away.

59. SOUTHWIND, NORTHWIND, AND HEMLOCK KNOT

A young man lived here with his parents. The mother was very good-looking, but the father was bad-looking because he was old. Their son was also very good-looking. Now, one day, the [5] son wished to go hunting with bow and arrow, accompanying his father. So they went to hunt ducks. They got many ducks. But there was one duck which they were unable to kill, because the duck kept on diving. And the duck kept on diving from one side to the other of the canoe. Presently it became foggy, and the wind blew a little. Then the hunters lost the duck [10] in the fog. The fog lasted a long time. Then the ocean became calm. Then when it cleared up they saw the beach. The man said to his son: "I see the beach, yonder it is."

Then they took a notion to land in order to see who lived there. Then when they landed they saw that there were people living in a big house. Then the father ordered his [15] son to go to find out what he could discover. So the young man went, and after he had arrived he peeped through a crack and saw that there was a pretty woman in the house. The woman asked the young man to

ba[°]k'il[°] xe[°] tsidapooq xwa[°] ōōt!alas. tsosa[°]a yix tsidapooq hal
 20 he[°]oli tci[°] hēdas tsoxo[°] deq!deq!a[°]al dākiil[°]lo lalkili[°]lic be[°]qwa[°]ats!lit.
 tsosa[°]a weesa[°]ts!opat hal k[°]itax qaqa[°]l xwa[°] heedate alitswoce[°]ili
 kī[°]taxxa[°]t!ka. dāki[°]l tas ōlaqa[°]alite. tsosa[°]a tsidapooq ki[°]tax
 taxxau da[°]a! xe[°] hēda[°]. tsosa[°]a he[°]ts!il xwa[°]auwi hal tsooks ō wēl
 ha[°]ate! weesa[°]ts!opat xet he[°]t!ēlit hayoqoqwa alacist!aleeqa[°].
 25 welosdalha[°] hexat eca q!aq!ot!āyatha[°].

tsosa[°]a yix tsidapooq hexat xe[°] hēda[°] tewwa[°] hexat siyac s
 ha[°]te! t!e[°]k!al yix ot!iks yik weesa[°]ts!opat. tsosa[°]a yik weesats!opat
 waxilast!al xe[°] tsidapooq abe[°] het!icelte!ayo[°] hikō'watā s olaqa[°]li
 heqati texwali he[°]olici ki[°] ya[°]lōolit. tsosa[°]a waāxil o xaxe talic.
 30 ha[°]te!litchial yik likāāts!o[°] xe[°] tsi[°]dapooq hexat yik likaats!o[°] tsix
 k!opat xe[°] tiyālo[°].

tsosa[°]a k!ēta't yix heda[°]at!ot! tat a[°]it ē[°]laxa[°]a xe[°] tsitskwa[°]a[°]
 os xe[°] t!e[°]k!al. he[°]ts! xaxe q!aq!a[°]ōhibet tat a[°]it yix hēda[°]t!ot!.
 tsosa[°]a wēqtiya ēkwa[°]l xe[°] wēhibi heqati sawil. tsosa[°]a xwa[°]au s
 35 ts!uk^{ut}tālil hexatsa[°]etletc!lit xe[°] hek!itxat watcilatx. tsosa[°]a
 he[°]ts!lit xwa[°]auwi xe[°] ts!ok^{ut}tālil ts!ixalec tsoo's hetcaqal xe[°]
 lāā[°] hexat tsixa[°]as las hē. tsosa[°]a ē[°]lāaxal ē adadali heq[°]tisi.
 tsosa[°]a xayahibet q!a[°]awau heqati ē saweli xayasx xwa[°]au s
 a[°]ētlēte!lit hexat xe[°] tsookutālil. xayasx dāki[°]l ts!ixalec tsixaas s hē
 40 xe[°] laa[°]. tsosa[°]a halasteisqal hētcalatate tci[°] t!e[°]k!al ō t!oq^u tci[°]
 taad hexat kci[°] wēesa[°]ts!opat he kci[°] ya[°]lōōlati[°]l.

he[°]ts! xaxe yix tsidapooq ha[°]ts!oot atco[°]wa[°] ki[°] ts!at ya[°]lōōlat.
 tsosa[°]a xwasā[°] yix hēda[°]t!ot! ha[°]ts!ootaq[°]li xe[°] tsitskwa[°]a[°] he[°]ol ki[°]
 wēēsats!opat. tsosa[°]a awul as tsalisali hexat xōsdāli. tsosa[°]a
 45 e[°]lā la dāki[°]l yix tsidapooq hēsibāc. he[°]ts! xaxe hets!ita[°]as xosidata
 t!e[°]k!ēl xe[°] k!e[°]iya yix heda[°]t!iōt!. tsosa[°]a he[°]tsita[°]as xwasaa[°]
 ya[°]ispēs. tsosa[°]a L!a[°]ispat lelict!ōsili yik weesa[°]ts!opat te!ilatsqal
 he[°]ts!is ha[°]ts!oota yix tsidapooq. tsosa[°]a yix pooq teitcspes s
 wēlōot L!eesa heqati kitsel xe[°] L!eesa heqalitxats xe[°] ōt!osyaaks
 50 yik weesa[°]ts!ōōpat. tsosa[°]a yik wesa[°]tsōpat tīide[°]k!al heqati
 lict!ōsx. tsosa[°]a yix pooq siyat!e[°]lalie heqati ts!ixalec tsooks
 hē t!e[°]lal ha[°] ki[°] ya[°]lōlat. xila[°] dāki[°]l tsooks atco[°]wa xe[°] tsitskwa[°]a[°].
 tsosa[°]a yix pooq L!aaiy kolo[°]waqa[°]li hetkutaletili. ē axō'ci. tsosa[°]a
 ē talaqotcxa yik weesats!opat ts!ilo[°]waqa[°]lx hexat hal xe[°] pooq
 55 kī[°]tax axu tsilawāāk abe[°]tc base[°].kulesēle[°]ilite dāki[°]l xwa[°] potsoq

come in and after he came in she asked him where he was from. Then the young man said: [20] "I am accompanying my father hunting ducks. And we got lost in the fog." Then the woman said: "Go and bring your father. I shall feed you and then you will go when the fog clears up." Then the young man went to fetch his father. Then after he had reached him he said (to him) that there was a pretty woman by whom they had been invited and were requested to (come) to eat. [25] "She has long hair, and many bracelets."

Then The young man and the father entered, and saw that it was a good house, the one in which the woman lived. Then the woman told the young man to stay, because she said she wanted him for a husband. "Wait until it clears up and go home with a wife." So the young man stayed there a long time. [30] The mated woman took good care of the young man, and the mated woman liked her male mate very much.

It happened that every day that the father went after fire-wood he left his son in the house. On some occasions the father followed the trails when he was getting fire-wood. Then one day he followed a trail and went far away. Then he found a wooden wedge [35] and a stone hammer which he used for splitting wood. Then when he found the wooden wedge he realized that it looked like his own, and indeed it was. Then he left it (there), and did not speak about it. Then he followed another trail, and not very far away again he found a stone hammer and a wooden wedge. Once more he realized that it was surely his own. [40] Then he said to himself: "It is likely that the house where we are living is mine, and that the woman is my wife."

On this occasion the young man was in bed with his new wife. Then the father returned and found his son lying with the woman. Then he ordered them to get up and take a bath. So the young [45] man did this together with his consort. This time while they were bathing the father made a fire. Then when they came back he stirred up the fire. Then the woman sat by the fire with her legs spread apart warming herself, while the young man was in bed. Then the man put a long stick into the fire and kicked the stick against [50] the woman's legs. Then the woman jerked and spread her legs apart. Then the man saw her vulva and recognized that it was his wife's vulva. He got angry then, because she had lain with his son. Then the man sat looking downward (at the ground), broken-hearted. He did not speak. Then not long afterwards the woman looked up and said to the man: [55] "Go south, because you are bad. Hence you will be called Southwind by the people. But my

xe^e tsilāwat!ali dākilt!as yix tsitskwa^eas lalō'liki abe^es ha^etc!
 dākilt!as kulesēli xe^e elaxlets!il. sisa^ewa laq!ali yix pooq hal
 ki^e yalōolat ks la lo^ewatxa dexe^e kulisēli xe^e tela^eaq^usiyat xwa^e
 potsoq. ot!alx xaxe basal tat tsilāwat!athi hēxat ha^etc!al tat
 60 ēlāxletsil hexat tcikwā^e tat t!ē^ek!a^e yix teela^eaq^asiyat. betsil sa^ea.

1

60. The origin of the tlokwali dance

wēqtiya^e yix pōōq kī^etax hoxwa la^eatalicēl. tsōsa^ea xwa^eau
 xe^e hōxtal. tsosa^ea yilīkil xe^e hē^ets!exat. ē dākił talaqotexa
 qaqlil xe^e hē^etc!istat. tsosa^ea cīqul xe^e hets!ixat telas hē^ets!et
 5 cī'qwa^eāata hāte!ālas dākił abe^e telas. tsōsa^ea wēlēsli kōlō^ewākāhi
 siyacial xwa^e ōtisqālat tsoos tēla. tlaateca^e s ē la^eatkił. tsosa^ea
 siyac k!wēsēc s ē la^eatkił tsoos tcīku kadā^eak!wa^e. tsōsa^ea xwā^ets!ēl
 teliqāl hē^ets!ēt qalatsi. kolō's xe^e hēlēlōt hēts!et hīyōōdo^eo teliqāāli.
 lēteil xe^e hētācit hē^et!ets!is xe^e hokuts!atyaak tsosa^ea tē(xu)xwal.
 10 tsōsa^ea kēki^e xe^eōōt!alat. tsosa^ea yik likāāts!o^e te^elōl ha^eq!ulet-
 qa^eyil xe^e heāli^eis hōxwa^ea. tsosa^ea xwa^eau xe^e hēlilōs yix hetlit.
 tsosa^ea ē siyaci xu la^eāātkił. tsosa^ea ha^eq!ōōl axu xe^e hōkuts!at hal
 yix tē^eeyal. tsosa^ea ha^eq!ōōl yik likāāts!o^e. tsosa^ea tēllas hēts!et
 ha^eq!ōōli. e^elasa^ea bā^ek!il xe^e hēt!lit xwa^e ōōtis yix ha^eq!ōōlit,
 15 tsoot tillas. tsōsa^ea hal yix te^eiyāl siyackula suwo^eoli toqu tewa^eate
 tsi^e ōōt!lit!oqu.

tsosa^ea hē^ets!ēt tēwa^ea xe^e oot!lit ileel xe^e hō^ekuts!at. siyackulasēl
 xe^e hēsoqwat ki^e yālōōlat. tsosa^ea siyac yik likaats!o^e xe^e tcīkut!il
 hēsoqwas yix hēt!lit. tsosa^ea yix pō'ōq hētkūlic. lawaxiksxal
 20 hetkul hoīdo^e qāāx hēts!lit xe^e hēsoqwaēt tcīkut!il. tsosa^ea yix
 pots'ōq la^eosxai xabac lā^eq!asal ē^elāā'xal xe^e pōōq hexat ki^e yalōolas.

wēawē yix pōōq ahisēlic. healitha^e xe^e ālit hēsēlit s tcīkut!il.
 dākił lō'kwāli^e hēts!lit ahitsēli hallaxals tsoo's "hapa^e yix hōkuts!ātis
 hē^et!ē^e s pixt!adaxskiyit" hālāxals hēts!et ahitsēli. ē^elaasa^ea yix
 25 pō'ōq l!ileek!ul xe^e tcīkut!il. hehisk!ilaxatts!ec hexat qoqtōlts!ec.
 tsosa^ea yaatcolic xe^e hehisk!ilaxatts!ēēt hexat xe^e qoqtōlts!ēēt.
 tsosa^ea yix pōōq atc!ēddo^e.

tsosa^ea hāyoq^u xabar xe^e potsoq uxwa^eq!ōlic. tsosa^ea yix pooq
 ahitselic healitha^e xe^e ahit selit s tcīkut!il. tsosa^ea hets!lit hīyōodo^eo
 30 ahitsli yix pooq kitsi^e luwōō^e xe^e xa^ealił. ē^elasa^ea xaxilatsqal

son will go north, because he is good, and he will be called North-wind. Before the man went away, he told his wife to go into the woods and that she should be called hemlock-knot by the people. Ever since then, it is stormy when the south wind blows, there is good weather when the north [60] wind blows, and there is a big fire when one burns hemlock knots. So much for that.

60. THE ORIGIN OF THE tlokwalí DANCE

One day one man went out on the ocean to fish cod. So, he arrived at the fishing shoals. Then he threw his line in. Not very long afterwards it was pulled by the bait. Then he pulled his line — it was heavy [5] and he pulled slowly. He kept on looking down trying to see what it was bringing because it was heavy. He knew that it was not cod. Then finally he saw it was not cod, because it was big and round. Then he clubbed and killed it when it came to the surface. He put it in his canoe after he finished killing it. He wrapped what he had caught in his blanket. Then he went home.

[10] So, he landed at the place from which he had started. Then his wife met him at the beach in order to carry what he had caught out on the ocean. So she came to her husband's canoe. But she did not see any codfish. Thereupon the husband said: "Pack (that which is in) this blanket." Then the married woman packed it. But it was heavy when she put it on (her back). Having done this, she asked her husband what was the thing she was carrying, [15] because it was heavy. Then said the man: "I shall show it to you after we have entered our house."

Then after they arrived at the place where they lived, he untied the blanket to show his wife what he had caught. Then the married woman saw that her husband had caught a big knife. Then the man became sick. Two years he [20] was sick. Nothing but bones were left of him as a result of the big knife he had caught. Then the people were afraid and went away leaving this man and his wife.

One night the man sang. He sang the song that was given to him by the big knife. Then he performed the war dance while he was singing, saying as he sang: "My blanket will be covered with eagledown." Thus he said in his song. Then the man [25] broke pieces off the knife. He made ear-rings and nose pendants out of them. Then he sold the ear-rings and the nose pendants he made. Then the man became rich.

So he invited all the people to a potlatch. Then the man began to sing the song he got from the big knife. Then after he got through singing the man [30] danced holding the knife. Then he cut himself

hēt'sit kitsa^a lēlisli dākil. tsosa^a hēts'et hiyōōdo^o kitsa^a
 L'ēlēlic xe^e hēq!ōtxat. e^alaasa^a he^ets'lēt hiyoodo^o L'ēhileci xe^e
 heq!ōtxat tci^eyaxo^e adadał xe^e hayoquqwā uxwaqawōłxatsēł xe^e
 ot!alāllis yix lokwali'. tsosa^a hal hesoqwayili xaxe he^ets!etil
 35 hōxwa^a. lēxa^aat!ka dākil xe^e oōt!alas yix Lōkwali' qetqal hexat
 lēxa^a xe^e lokwaliāāhit hal yix pooq. hē yix pooq qalōkuti lokwa-
 li^edo^e hexat qalokuti xaxi^elatsqalic. ot!āłxal xaxe yix Lōkwali'
 hexat yix xaxi^elatsqaliqetqal. bē^etsil sa^a.

1 61. The Woman who Married a Dead Warrior

wēsxal tc!a'qexat. wēł dākil pooq ts!iqatsil heqati liwi^et!ētsil.
 tsōsa^a ts!ikołwataasil yix dok^utcit. tsōsa^a oōxaxe t!e^k!a^a
 beetsla la^aau wuwisa^ets!opat ot!. wāl dākil yik weesa^etsopat taxxau
 5 siyacił xe^e dōkute!lit heqati he^ets!lit xwa^aauwi siyac s tsix ha^ete!-
 aatcaqal. tsōsa^a hal tsix ha^eate!lite pooq aLāxe^eli tc het!liqalace^e-
 te!ōle^eyi sisa^ewate teliqā^eli.

tsōsa^a ya^aak wewēsa^ets!opat libaa^et!isal. tsōsa^a yix pooq
 tewa^e xe^e ot!eta^aas ya^aak wewisa^ets!opat heqati L!axusats. tsōsa^a
 10 L!axo^e yik weesa^etsopat heqati ba^ek!il hal taqaatca (hā). tsōsa^a
 yix pooq hal heli tci adadałwatatite xaxe^eqtiya. qaqatīlawō^ete!ōli.
 tsōsa^a hal yik weesa^ets!opat suwātcē^elitca^e k!ō xayasx. he^eotila-
 woce^eili kī^etaxa. wisāā^eli tsootite suwatci^e tsi^ela xayasx. tsōsa^a
 yix pooq dek!watsqalist!al kī^e wesa^ets!opat hexat hal ks luwo^o xe^e
 15 t!ek!a^aat!e^e la^aapidisqoł dēxa^e alotqats!i hexat helōsiqolali
 ekwałdo^o xe^e qalē'. tsōsa^a yik weesa^ets!opat alotqa^ets!is heqati
 ki^etax. tsix ka^aaya^ałowa^e. tsōsa^a hilaāqol he^ets!iawe la heqati
 xwa^aau s ha^ete!awa'. tsosa^a yix pooq hal oke^eilo tci^e yāā^equ
 ot!ietē^el heqati^eilo t!ēk!ali^ets!i hexat ot!ici.

20 tsōsa^a yix pooq uxwaqāwōłxats ki^e ya^eloolat tsoo't ba^eyasi
 k!adela^eyi s tsidapooq. tsōsa^a hal oōt!e^eyate s ki^eeetoot xe^e
 yāā^equ tci^e k!adet!ot!i kadēēyis. tsosa^a yix pooq hexat ki^eyalōolat
 talic ot! xaxe hexat ecats!is xe^e hohokuts!at teitciba^et!ē^eis. ē dākil
 talaqotcxa yik weesa^ets!opat kotsaqłxal. tsōsa^a yix pooq uxwa-
 25 qawōłxats ki^eyalōolat tsoot teliqā^elił xayasxa. tsosa^a hal heti-
 ce^eilite tci^e teete k!ades. tsōsa^a yix pooq teliqā^e.

while he was dancing. So he bled. When he finished dancing he distributed the gifts. Then after he finished distributing the gifts he stood up and spoke to those who had been invited, informing them how the war dance originated. So, he said: "I caught this while I was [35] fishing cod. Remember, therefore, where the war dance affair comes from and remember the war dance song," said the man. This was the first man who preformed the war dance, and who cut himself. Since then we have had the war dance and the self-cutting custom. So much for that.

61. THE WOMAN WHO MARRIED A DEAD WARRIOR

Once they were fighting one another (there was war). So, one man was killed and his head was carried away. Then the head was placed upon a pole. There was a village here (in which) only two women were living. It happened that one of the women went [5] to see the head, and after she approached it, she saw that it was very beautiful. Then she said: "You are a very handsome man. I heard that you wished to marry me before you were killed."

It came to pass that these women were sleeping. Then a man entered the room of these women and tried to awake them. Then [10] one of the women woke up and asked saying, "Who are you?" Then the man said: "I am the one to whom you spoke today. I want to marry you." Then said the woman: "Did you really come to life again? I will go with you. I am glad that you really have come to life again." Then the man told the woman to get ready, and ordered her to take some [15] wooden needles, so that they could make a canoe and use it to go across on the ocean. Then the woman made a canoe and they went off. It was very calm weather. Then they went across in the night and arrived at a beautiful beach. Then the man said: "We shall go to the prairie where I used to live, and there we shall build a house and live there."

[20] Then the man informed his wife that he had four brothers who were young. Then he said: "My younger brother used to live across the prairie." Now the man and his wife lived there a long time and made many blankets of *chichiba*. Not long afterward the woman became pregnant. Then the man [25] informed his wife that he was going to die again. Then he said: "You will marry my second younger brother." Then the man died.

e^lasa^a yik weesa^{ts!}opat eca hokuts!^{at} likeetil heqati qa^{ts!}el
 xe^e tiyaliyo^e. tsōsa^a yik weesa^{ts!}opat ōt! xe^e tle^{k!}al walte^{liyo-}
 lit!^{lix^u} ōdēsa^e dāki^l xe^e k!eta^t. tsosa^a weqtiya^e yix k!ade^eyaas yix
 30 tēliqa^e pooq siyac s de^qa^e tsli^llohi. tsōsa^a āwul xe^e k!ade^eyaak s
 ki^taxa siyaci xu boyukwa ōt!i sa^a. tsōsa^a watexalla xwa^eauwi
 siyac s de^qa^e hexat kuqwalec ks weesa^{ts!}opat ōdeesa^e ōxe^e
 tle^eik!^{al}. tsosa^a yix tsi^dapooq q!otsli^e ekwāls xe^e kaxā^e
 siyac dāki^l yik weesats!^{opat} hexat ba^{k!}il s tēwa^a. tsōsa^a
 35 hē^{ts!}lis tewa^a yix tsidapooq uxwaqawolxats yik weesa^{ts!}opat xe^e
 xabaqli xwa^e itcoqlatcxat o^qalek xaxe hal: otcxatc tci^e hadōstcoyite
 tēliqa^e tci^e. tca^qexat hexat ts!ikołwataasil tci^e dokute!^{otteōyo^eetc.}
 hē^{ts!}li dāki^l adadaławat tci^e dōkute!^{ōtyaatc} heqate^{iyatc} qaqatila.
 dākilli alotqatsli tci^e helelosit!^{loq^u} lo^toli heqati la^awal ōqalēk
 40 xax^e. e^laalisa^a kotsaqłteesil tci^e ha^dostc halaqalate sisa^ewā te
 itēliqa^eli te qaqatila.

tsōsa^a awal yik weesa^{ts!}opat s ki^taxa yix tsi^dapooq da^a xe^e
 hahadōsyaak dexta^e hesuwali xe^e talqeyat xe^e hohok^{utsat} hexat
 hal hesuwali^{t!} xe^e tsidapooq xe^e talqeyat hexat hal tsixa^aalite
 45 tciali xe^e tcootsk! hexat allā hexat liwetela ōkista xwa^e ōt!^{lititc.}

tsōsa^a texuxwal yix tsidapooq. tsōsa^a uxwaqawolxal tsoot
 siyac ki^e weesa^{ts!}opat yalōōlaēs yix hadostcoyo^e hexat uxwaqawolxal
 xe^e hallaqa^al ki^e weesats!^{opat}. tsōsa^a xabac taxau kī^e
 weesats!^{opat} heqati liwel texwats itca xe^e ōōt!^{lit.} ē dāki^l talaqotexa
 50 yik ōlō^ʼkoot uxwałk!wal s tiyahitcootsk!. bē^ʼsil sa^a.

1

62 Adultery and Vengeance

e^ʼlaaasa^{ʼa} ho^ʼxsidat yix la^ʼple^ʼyi^ʼ dā^ʼki^ʼlixwa k!adee. e^ʼlaaasa^{ʼa}
 tat ho^ʼxwal kiiya^{ʼb} tat xe^ʼ k!ade^ʼ dā^ʼki^ʼ e^ʼ tat hala^ʼqa^ʼ. kle^ʼt tat
 yix k!ade^ʼt!^{ot!} e^ʼ kli^ʼtlisawe^ʼ. e^ʼlaa^ʼsa^{ʼa} t!atci^ʼ yix ha^ʼdo^ʼst!^{ot!}
 5 he^ʼxa^ʼtlil ki^ʼ yalooo^ʼla^ʼt. e^ʼlaa^ʼsa^{ʼa} ha^ʼaba^ʼalic. ki^ʼki^ʼyabe^ʼc xe^ʼ
 tēiqa^ʼlit k!isida^ʼli^ʼte!^{o^ʼl.} e^ʼlaaa^ʼsa^{ʼa} k!we^ʼsła ki^ʼta^ʼx awi^ʼcqwa^ʼdo^ʼ.

dā^ʼki^ʼ he^ʼoota^ʼ dā^ʼki^ʼ s paya^ʼt!e^ʼ awic hal xe^ʼ tēiqa^ʼlit laya^ʼ-
 lo^ʼwa^ʼsta^ʼlso^ʼo. ho^ʼsda^ʼli^ʼli hal. k!we^ʼsła itcaa^ʼsil xe^ʼ o^ʼkee^ʼ-

It happened that the woman had many blankets. She wrapped her former husband and buried him. Then the woman lived in the house without any other people, and she wept every day. Then one day the dead man's [30] younger brother saw smoke rising. Then he told his younger brother to go and see whether some one lived there. Then before he arrived he saw smoke and heard the woman crying there in the house. Then the young man peeked through a hole and saw the woman, and she asked him to enter. Then [35] after the young man had entered, the woman related to him everything concerning how she had gone there, and said: "From here your late elder brother (started) who died in war and the head that had been his was placed upon a pole. It was then that I talked to the head that had been his, and he married me. Then I made a canoe in which we came across, and we walked [40] to this place. Then it happened that I was made pregnant by your late elder brother. He said to me before he died that you should marry me."

Then the woman ordered that the young man should go and fetch his elder brothers in order to give them half of the blankets, and said she would give the young man the other half, and said: "Surely you will [45] take care of the baby and me, and take me to the place where you live."

Then the young man went home. Then he informed them that he had seen a woman who was his late elder brother's wife, and informed them of what he had been told by the woman. Then all went to the woman, and took her to the place where they lived. Not long after that [50] the widow gave birth to a boy. So much for that.

62. ADULTERY AND VENGEANCE¹

Well, an elder brother hunted whales, and he had a younger brother. It happened that whenever he went out on the ocean he invited his younger brother. But he was usually told no. The younger brother was always lazy. He never went with him. Then the elder brother found out [5] that he was lying with his wife. Now he began to lie in wait for him. He had his whaling partner go along with him, (as) he wanted to anchor out in the sea. So they went when night came.

Now then, later in the night, he said to his whaling partner: "Take me over there. I am going to bathe," he said. So he was

1. Informant: Arthur Howeatele.

te!o·lit. hayasx xwase' yix tciqaa'ta' o·kla' xe' o'et. aast eewa'
 10 le'hili xe' le·hilitc!a·yo'ot yix le·ti'le'yi· he's ta'x ti·yo'l te'xuxwa·l.

aa'st xwa'au'wiyi'l la'tcal dā·kil te·wa'. itcaaa'li xe' o'kstaks
 ha'ts!o'ot yik yaloo'la·t. k!we'sla xwa'au'. aast kuqwale·cs
 cawa'axala·la·yo'. aast tlatci'i ks ixwaa'o·l. aast t!uwo'o'k!wats
 dā·kil we·k!wayo'otsqalic. k!we'sla hala'layo' itso'o xaxe'led
 15 tax xa'xe yix we·k!wa'yo'o·l. e itso'xaxla ta'x xa'xe hal dā·kil
 yik we'saa'ts!o'opat. aa'st oola'as libaat!isali'la·yo'. ast taxau'.
 la'tcal kutst!e'qu xe' atcaa'waks yik yaloo'la·t ast liwe'l xe'
 do'kute!lit. ki'tax. xwa'au' xe' tciqaa'lit. hakuta'xal hal.
 k!we'sla taxooo'xwal. la'tcal kolo's o·ke's xe' he'lo·t xe'
 20 do·kute!lit.

e'laa'sa'a L!axo' yik we·sa'ts!opat. la·ki'da·sqal. L!ayaa'p'il
 xe' o't!e'la'e's yix atcu'waatat s waa'l kutst!e'qu. ta'!ts!o·l xe'
 le'tcti. e'laa'sa'a paqeedo' xwa, itsee'kilt. qwase'l dā·kil
 la wo·le't·stis xe' o't ha'ts!o'ot. ka'di·ya's xwatsee'l la s awee' xe'
 25 teiqo'e·t. e'laa'sa'a pe'tlitqwaa'do'. ho·pe la'a·qa' dā·kil
 xe' itsooo'ot k!we'xuxol. hal dākil he'xas yix teitco'otsk!
 do·k!utqol hal.

e'laa'sa'a ki·ki' yix ho·xsidaata'yi. ya'alo'li dā·kil yik likaa·ts!o'
 xaa'ba'. a'st xwa'e·teli·yoqu. aast hala'qa' la'lo·wasda· tci'
 30 he·ta!qhtc!o' hala'qa'. k!we'sla lalowas. la'tcal te·wa·s. aast
 te·wa' yix te'iyal. aast a·litse'lice'l. dā·kil hal dā·kil yix
 te'iyal he·sda' tci' o' sa'a he·ta'qhtcoo yi't!oqu. he·litsta·c. k!we'sla
 qaaa'qal yik we·sa'ts!o'opat xe' ba'xui he·ta'qhtc!o'. aast beee'sil.
 lake'da'sqal. xoyooo'bil s do'kute!lit. ast kuya'qal dā·kil sidi'pal.
 35 a'st taxau' yix te'iyal liwe'l xe' xa·li'ya'ak. hala'stis a's tea'
 sidi'pal he'xas he·ali'titc ha·la'stis. tsbeee'l ki' yaloo'lat heeqati
 kutst!e'qu. ha·ya'sx taxau' xe' tci'k!wa'e·t tsa·bilaqxs. ha·la'stis
 ku·bi heee'tali tcileee'li'l xo'o. tsaaa'bil yaleee'l xaba's xe' tci'l-
 k!wa'et. be'tsil sa'a

taken to where he wanted to go. Then his companion returned to where he had been. [10] The man who had landed did not do what he said he was going to do, but instead he went to the village, toward his home.

He reached the walls of the house and immediately entered. He went toward the place where his wife used to sleep. Presently he reached there. Now he heard the sound of whispering. So he knew that she had company. Then he knocked against something and he began to imitate a mouse. He heard some one say, "Woman, do the mice [15] do like that around here all the time?" "Yes, that is the way it is around here all the time," said the woman. So, there he was until he heard that they were asleep. Then he approached them. Immediately he cut off the head of him with whom his wife lay. Then he took the head and went away. He reached his partner. "Come on," he said. So they went toward their homes. Immediately he placed [20] the head in the canoe.

Then the woman woke up. She was astonished. She felt around for the head of him whom she lay with; it was gone. The head had been taken away. He was half soaked in blood. Now she began to work on what she intended to do. So, she dug (a hole) and placed him behind the bed. She hid him. She washed all the bedding [25] at night. Then morning came. It was wondered at what she was drying the bedding for. She said then: "It is the children, they urinated on the bedding," she said.

And now, there landed those who had been hunting whales. So, the wife went to the beach all dressed up. Now she reached the canoe. And she was told: "Madam, take home that [30] food-container," she was told. So she took it home. Immediately she went into the house. Then the husband entered. So, she fed him. Then the husband said: "Give me what we had there for a lunch, serve it to me." Then the woman took the basket with the lunch in it. She was astonished when she felt a head. She screamed. Then she was terrified. Then [35] the husband went toward her, taking a knife along, and said as he went: "What are you terrified about? That is the one you were after," he said as he acted. He stabbed his wife and cut her head off. Then he went to the children and began to stab each in turn. He said as he acted: "These are not my children." He stabbed them, killing all the children. So much for that.

1 63. The Woman who Brought Bad Weather

itsosa'a yik wee-sa'ts'o·pat hoo'ya·lil laya'q'a'. wa'slatat s
 pe'tlido'o tat ki'tax tas ha'tclaa'f. ee· tlatca'aqa'a xe' lee'hila·t.
 he'ts!eeeqautat tas hooo'xwasal yix ho'xsida·t. ee· a·sqa'li'ali yix
 5 ho·xsidaa'sal abe' tsageee'la tat tas ha'tclalqwa. basa·lido'
 he·quxe'yoo. eee· tlatca'aqa'a xwa' itso'o'tle'it.

itso'sa'a kuqwata'ac o· xe' lawee'f haheeyali'layo'. daakil
 ee liya'a taxoo'xwali he·s sa·litse'li'f s xa·ya·laci e'laasa'a tlatc-
 lo!k!waa'qa' yik wa' we-sa'ts'o·opat abe' e' kutsa· pe'laq xwa'tslili.
 10 daakil sa·li'tsil he'ts!e·t xayaaaxa·li. k!we'sla siyaqa'ac xe'
 o·q!o'ttse·t ts!a' tooo'pil. da'kil e· o·la'tsqali yix si·yac he·s
 L!o·ko' pike'tdo'.

dākil e·ca'o·lic taxau' xe' o·q!o'tse·ks. dā·kil taxoo'xwal qaqa'.
 si'yatle·lic xe' he'k'litat. qaqa'. hal dākil eewa' axol teliqa·tīla'
 15 he·se'ili he·swo· kci' tsi'tskwa'as. k!wesla e· telíqatsee'li. qaa'qol
 yix a·te!e'tt!o·t! he·lo' ki' we-sa'ts'o·opat. e· wa' axo'f teliqale'k·
 de'. tsiya'tliks wa' xa·ya'sxa. k!we·sl e· telíqa tse·li. a·wo·
 dākil yo'yuxwatsee'ci xe' he·klita'e·t xabase· xe' bets. k!wesla
 yo'yuxwatse'c xe' xa'ba'ts!o' t!a'o'f qa'sqayap yaxo'fpat
 20 qatsaa'bileu xupe'k'lis he·xat xe' xaa'ba'ts!o' o· xe' qalee' klee'-
 k!i·yat yix po'oqo'tlit latoo'qhi xe' o'q!otsiks. k!we'ila xaba's
 yo·xwa'ts hee'qati liweeta' L!o·ku tceesil. ta'le xa·ba'a'se·l la
 xe' itca'q xa·ba'a'e't. la piya'qada'atsil he'ts!e·t L!o·k'utceee'se·li.

k!we'sla ha'tclalido'. o'tla'fx xu'xwa tca'wa'ac tcitaa'ce·c
 25 yix ho·xsida'sal. wa·c babisa'ldo'o yix ts!i'q!aati. he't!a'la'sil
 dā·kil xuxwa yix tcitco.'o'tsk! wast!aleeqa' itca'q! he·la'aqste'la'
 xuxwa abe' itcaqla k!lit-a'yi xu'xwa tat xu'u'ba·laasi tat haha'yoqu
 xe' tciica'. he't!e·le'yili xaxe tc t!o·wa'askeists!. he·qawo'laase·li

1 64. The Magic Weapon

wěsxal tc!a'qexat heqalítaxat s ku^élēyut! hexat eewalat!. we^é
 ku^élíyōt! pooq xabaslil xe^é k!ak!adoyaak yaliteLil. tsosa^a ki^étax

63. THE WOMAN WHO BROUGHT BAD WEATHER¹

Well, there was a woman who was always going away. If there was good weather she would start out before daylight. It was not known what she was doing. The whale hunters used to start out at the same time. The whale hunters were not [5] successful, because even when it was good weather (upon starting out), bad weather came in a short while. It was not known what caused it.

Now, way in the woods the sound of some one shouting began to be heard. They did not go directly to it, but instead, the next day they watched on the sly. And now they began to suspect one woman, because it was heard that she did not wash her face properly. So, the next time she went, [10] she was watched on the sly. Finally she was seen at the place where she evidently was calling for bad weather. But the one who saw her did not show himself, but instead he came down to report (what he had discovered).

Then many went together to the place where she was. Then they came to her and seized her. They saw what she was using. It was seized. Then she said: "Do not kill me. [15] Instead I will give you my daughter." So she was not killed. A chief relative of the woman took her. "Do not kill her, for pity's sake. She will surely not do it again." So she was not killed. She was then ordered to take out of the water everything that she had used. So she began to pull ashore all kinds of things: sea-anemones, star-fish, mussels, [20] butter-clams, kelp, and all kinds of things which were in the ocean, tied together with human skulls across the place where she did it. Then she pulled everything out, and she was taken away from the woods. They still had her dressed in the manner in which (they had found her) dressed. She was exhibited after she was brought out of the woods.

Now good weather came. From that time on the whale hunters began [25] to catch now and then. Nature no longer made bad weather. From that time on children have been told not to play that way with that thing,² because she had been using that way that thing that is whirled around when she was inviting the wind to blow. I received this from a certain (man named) Got-a-girl-by-means-of-moss. It was narrated to me.

64. THE MAGIC WEAPON

Once there was a war between the Quileute and the Ozette. All the younger brothers of one Quileute man had been killed.

1. Informant: Arthur Howeatele.

2. A "bull-roarer", generally a bone tied to a cord.

itcax xe^e āqalit ōt a^elata^a itcax xe^e la^elolikitcawa s kuliya^{tq}.
 5 tsosa^a yix pet^elitte!^o k^el^edił kwa^a dākił xe^e awē. we awē siyac
 buyōkwa^{ts}!^o hehetesidat o xe^e k^e!waya^e. xabatso^e līxu^ewā
 hetesidat hetsi^ela yix siyaci^t hetesidat yix tsikāāts!^o.

tsosa^a yix pooq hiyoodo^e ōdēsa^a heqate hetesidatqwau xe^e
 tsikāāts!^o. tsosa^a he^etsit hetesidata t^e!axa^ewa xe^e ha^et^e!al hexat
 10 līya^eat[!]. tsosa^a k^e!wesec xwa^eau xe^e tsikaats!^o ō xe^e t^e!ōtcō^etca^e-
 waa xe^e ha^et^e!al hexat xe^e lisliya^eat[!]. tsosa^a qaqał xe^e tsikaats!^o.
 la^etcał dākił wact^e!iklo^ewa. tsosa^a yix k^e!waaya^e k^e!exa^e. tsosa^a
 h^ets^elit t^e!ikhiddo^e ō xe^e k^e!wexwal yix pooq yałō^ewa xe^e L^eeeq^e!apat
 hexat qaye^e xe^e qaxt^e!e^e tcaqexalqołowa taxēlit. tsosa^a qaqał
 15 xe^e hōkuts[!]atyaak heqati leetcił xe^e taxēlit hē^et^e!ēts[!]is xe^e hōkuts[!]at.
 tsosa^a kī^etax qabāl yix pooq xeqati xosidat xe^e k^e!ēta^et. k^e!etasli
 tat siyac xe^e buyokwa^{ts}!^o tas teliqa^e abe^e s hē yix luwoot taxēlit
 qax. tsosa^a yix pooq xayasx kwati^e xe^e taxēlitte!^o xa^elił.
 tsosa^a itcax xe^e lawawal heqati siyac s ēc ha^et^e!al o xe^e k^e!a^eaL^a.
 20 tsosa^a yix pooq ciq^e!wats xe^e xa^ealił ō^et^e!altis xe^e hōkuts[!]at heqati
 tepał xe^e ha^et^e!al. tsosa^a yix ha^et^e!al he^ets^elit siyaci xe^e taxē^elitte!^o
 xa^ealił xabac yaleesal yix ha^et^e!al. tsosa^a yix pooq xwase^e qabał.
 tsosa^a xosedat xe^e k^e!ētat dexta^e kutsyasqali xe^e tsikaats!^o dēxa^e
 wa yalisatsi xe^e potsoq otla^eat. tsosa^a he^ets^elit wāci kulasqali
 25 tsika xayasx kwati^e he^ets[!] xaxe ē^e!axal xe^e taxelitte!^o xa^ealił.
 tsosa^a siyac s ec ha^et^e!al ō xe^e k^e!a^eaL^a. ē dākił teliqa^eli yix ha^et^e!al
 abe^e s ē^e!aaxal xe^e taxēlitte!^o xa^ealił. t^e!atci^e dākił yix pooq tsoot
 q^e!ō^etlic. tsosa^a texuxwal.

ē dākił boyukteaqlxa yix potsoq hē^ets[!]is siyac yix tsikaats!^ootac
 30 pooq. tsōsa^a ē talaqotcxa xwase^e qabał. tsosa^a ts^e!a^eta^eats[!]is s
 xā^elił itcaqlas xe^e taxelitte!^o. tsosa^a itcax xe^e lawawat heqati
 siyac s ec ha^et^e!al ō xe^e k^e!a^eaL^a. tsosa^a yalaū heqati siyackulas xe^e
 ts^e!a^eta xa^elił xe^e ha^ehē^et^e!al. tsosa^a xabac teliqā^e yix ha^et^e!al.
 tsosa^a xwase^e yix pooq. tsosa^a he^ets^elit ewa^eli uxwaqawołxal
 35 tsoot ecatac xe^e ha^et^e!al. tsosa^a awul xe^e potsoq s kī^etaxa qaqałi
 xe^e ha^ehē^et^e!al hetacit heklitha^e xe^e taxēlitte!^o xa^elił. tsosa^a yix
 potsoq kī^eeetasal qaqałił xe^e aayayat. tsosa^a xwa^eau xe^e lawawat
 heqati siyac s eec ha^et^e!al tclitliqha^e. tsosa^a tlekl^eel haxileł xe^e
 ha^et^e!al. tsosa^a yix tsida pooq hal he s axuł ksa^e L^eooxwa^edas
 40 ks qalōkuti helaci. hē^ets[!]ē^et^e!aks taks wāte bōyukteaqlxa s ha^et^e!a^e

Then he went to the mountains and there he wept, (at a place) north of the Quileute land. [5] It happened that the moon was full, shining during the night. One night he saw something floating around in the river. Everything swam around (this object). Indeed what he saw floating was a magic object.

Then the man stopped weeping, and swam after the magic object. Then when he was swimming he went over hair-seals and land-otters. [10] Then, finally he reached the magic object, which was there in the middle (surrounded by) the hair-seals and land-otters. Then he seized the magic object. Immediately he became unconscious. Then the river swelled. Then, when he regained consciousness, the man was on dry land near the bushes and holding a magic weapon made of bone. Then he took [15] his blanket and wrapped up the magic object, doing it with (using) his blanket.

Then the man went into the woods and bathed every day. Every time he saw an animal it would die, because he was carrying the magic bone. Then again the man tried the knife that contained magic. So he went to the beach and saw many hair-seals on the rocks. [20] Then the man pulled the knife from the blanket and showed it to the hair-seals. Then when the hair-seals saw the knife that contained magic all of the hair-seals died. Then the man returned to the woods. Then he bathed every day in order to remove from himself the magic (power), so that he would not kill the people at the place whence he had come. Then when he no longer thought himself (to be possessed of) [25] magic, he tried again. This time he left the magic knife behind. Then he saw many hair-seals on the rocks. But the hair-seals did not die, because he had left the knife that contained magic. Then the man knew that he was dispossessed of magic power. Then he went home.

Then the people were not affected at all when they saw the man who had caught the magic object. [30] Then not long afterwards he returned to the woods. Then he made a new knife just like the one containing magic. Then he went to the beach and saw many hair-seals on the rocks. Then he approached and showed the new knife to the hair-seals. Then all the hair-seals died. Then the man returned. Then after he got back he informed (the people) [35] that he had caught many hair-seals. Then he commanded the people to go and get the hair-seals that he had caught using the knife that contained magic. Then the people went to get the meat. Then they reached the beach, and saw that many hair-seals were dead. Then they built a fire intending to broil the seals. Then the young man said: "Let that old woman [40] eat first. If nothing happens to

ha^e ha^t!al. he^ts!taks teliqa^ealite waaxu! helaci sa^e ha^t!al
 abeⁱ hek!itxal teliqal sa^e ha^t!al xe^e taxelittc!o^e xaⁱli! he^ts!eⁱlo
 toqu hiyo^ets!ilite aqu xayasxa qalaxaddo^eo. tsosa^ea ē boyuk-
 teaqlxa yik L!ooxwa^edas he^ts!lit hiyodo^eo helaxa xe^e ha^t!al.
 45 tsosa^ea liwel xe^e ha^t!al tixwats, abe^e yix tsi^edapooq liweⁱlist!al
 s xabasqali sisa^ewata s oqaleki yix tcitca^easto^t! xayasxa.

tcitca^eastoo^equ yix tsi^edapooq kuⁱliyot!lixu ka^ttcha^e. k!etasli
 dāki! tas qalaxado^eol yix tcitca^easto^eot tat uxwaqawōlxats xe^e
 kuⁱleyut!. he^ts! xaxe xabas xe^e ha^t!alesayat ta^eawalic. tsosa^ea
 50 yix tcitca^eastoo^t! tsidapooq xwa^eauwilxal uxwaqawōlxatsel xe^e
 tcakult!o^e tsoo's hakutaxal tclaqexado^eocel yix tcitca^easto^eot!
 lawataqotcxa hexat hal s dek!watsqala. tsosa^ea yix kuⁱleyut!
 hal xe^e tsi^edapooq kitaxa^ealo tclaqedo^eoci xwa^e tcitca^eastoot.
 lubaa. hē^ts! axu xaxeqtīya^e toqu^oqalēkīte tē^e xwa^e t!eⁱk!alite.
 55 ē wa axu taskīali. tealis axu xabaci xwa^e k!wa^etelet tcitca^easto^eot
 taski. tē^e axu pawalaks xwa^e hala^eat!axu xwa tcitca^ea'stoot.
 he^ts! axu xaxeqtīya^e sakte!aqu xu sakte!it dēxa^e tslixātilawō.

tsosa^ea yix tsidapooq xwase^e tēxwal tcitca^easto^eok. tsosa^ea
 uxwaqawōlxats xe^e tcitca^easto^eot! tsoos hakutaxal yix kuⁱleeyut!
 60 tclaqexado^eoci xu tāwi! tsosa^ea yix tsi^edapooq hal xe^e tcitca^easto^eot!
 s lawawat q!ōtsi tat tclaqēdo^eotc xe^e kuⁱleyut!. tsosa^ea yix kuⁱleeyut!
 oq!utseⁱit! xe^e hellot.

tsosa^ea xāyātaqotc x yix kuⁱleeyut! ke^eeetasal tcitca^ea'sto^eok.
 tsosa^ea yix tsidapooq liwel xe^e taxeelittc!o^e xaⁱli! letca^eas xe^e
 65 hokuts!at dēxa^e s waki! yix pooqo^e siya xe^e taxē'lit. ē talaqotcxa
 siyac xe^e ewalat! sawatoqos. tsosa^ea yix tsi^edapooq hal siyacial axu!
 tei^e hakult!et!loqu kuⁱliyut!lixu sakte!aqwalate waaxu! q!isili.
 he^ts! xaxe yix ewalat! Lokwaliⁱ hexat dek!watsqasal qaqali xe^e
 kuⁱleeyot!. he adaasts!ōhi xe^e pooq ō sakte!āqu. tsosa^ea yix
 70 kuⁱleeyut! siya s tewa^e yix sakte!aqu. tsosa^ea yix uxwa!ōla^e
 pooq hal heqalitxal xe^e potsoqo^eyaak: tclaqedo^eocilli xe^e eewalat!
 walt!owāsi ō axu! xe^e helilōt!loqu hopōt!ēqu wa axu! kwata^ea
 siyaciali pawalaks xwa^e eⁱlaa^t!āxu. tsosa^ea k!wesla yix potsoq
 eⁱlaā xe^e halas yix tsi^edopooq. tsosa^ea yix tsidapooq ci^eq!wats xe^e
 75 uxwa!ola^eatc!ō^e xali! heqati tciyaxo^e kollo^eot xe^e helElot. tsosa^ea
 yix tsidapooq siyaskulas xe^e xaⁱli! xe^e tcitca^eastoot! tepa^ea liyixu-
 tc!ol heqati hal: hexas yux-o xalilyaas tsikaats!o^e hek!ilxa^eliti^el

her, those hair-seals are all right. If she should die, do not eat the hair-seals, because I used a magic knife in killing those hair-seals. When we shall finish eating we shall again go to war." But nothing happened to the old woman when she finished eating the hair-seal. [45] Then they took the hair-seals home, because the young man ordered them to carry them all before the Ozette should arrive again.

At Ozette there lived a young man who had a Quileute mother. Every time that the Ozette went to war he would inform the Quileute. This time all the hair-seal meat had been stored away. Then [50] the Ozette young man arrived in order to inform his friends that the Ozette were on the way to fight them (and would arrive) after two days, and said that they should prepare themselves. Then the Quileute said to the young man. "We ourselves will go and fight the Ozette. On the day we shall arrive, you (must) stay inside the house. [55] Do not try to go out. Let all the rest of the Ozette go out. You must stay inside no matter what the Ozette will say. Adorn yourself today with an eagle feather, so that we may recognize you."

Then the young man turned back returning to Ozette-land. Then he informed the Ozette that the Quileute would come [60] the next day to start the fight. Then the young man said to the Ozette that they should be at the beach if they would fight the Quileute. As the Quileute would be there with their canoe.

So the next day the Quileute went to Ozette-land. And the young man carried the magic knife wrapped in a [65] blanket so that the people would not see its magic power. Not long afterward they saw the Ozette at a distance. Then the young man said: "Try to see our friend the Quileute who wears an eagle feather in his hair. Do not harm him. By this time the Ozette were performing the war dance and preparing themselves to receive the Quileute. There they (the Quileute) were searching with their eyes for the man who wore the eagle feather. Then the Quileute saw that the [70] one wearing the eagle feather went into the house. Then the shaman said addressing his people: "I shall fight the Ozette all by myself. You must stay in the canoe and cover your heads. Do not try to look no matter what happens." Then the people certainly did what the young man told them. Then the young man pulled out the knife [75] that contained shamanistic power and stood up in the canoe. Then the young man showed the knife to the Ozette, exhibiting it around his head and said: "This is a magic knife,

hek!swō. tsosa^a yix tei tca^aastoot! xabac siyac xē^e xa^lil heqati
 yaleesal. tsosa^a yix ku^liyot!ilxu pooq tastcaqalx abe^e ē kuqwali
 80 s ōlāyo^o taskil heqati he^bboohi tāstcaqalx siyac xē^e xa^lil heqati
 la^tcal tcliqā^e. he^ts! xaxe yix awoqol q!otsli^e ēkwals xē^e watca^aē-
 yaas yix hok^uts!at heqati tcliqā^e. tsosa^a yix pooq leetcil xē^e
 xa^lil okes xē^e hokuts!at heqati hayoq^u xē^e potsoq leti^llist!al.
 tsosa^a xabac yix ku^liyut! tsaalisal. we! dāki! ē tsaali^lli yix
 85 aawoqol. tsosa^a lawawal yix ku^lleeyut! heqati siyac s xaba yix
 ewalat! tclitcliqha^e. betsla la^aau L!ot!ōxwa^edas yix suwāte yix
 wa^yi^e taski. yix la^aau L!ōt!ōxwa^edas diya^k uxwaqawōlxāts tsoos
 kleⁱsotsil yix teitca^aasto^oot!. dāki! la^osxal yix diya^t!. tsosa^a
 te^uxwal yix ku^leyut!. tsosa^a he^ts!it texwala uxwaqawolha^e yix
 90 tsi^dapooq xē^e itcaqqwasiddo^oot yalel xē^e ewalat! hexat hetkuta-
 lētili tsoot tcliqal xē^e haku!l!yo^e ku^liyut!ilxa^yi pooq. be^tsil sa^a.

1

65. Watswad's Exploit

likats! xaxe qalaxal hē^yi heqalitaxal s ewalat! hexat s ku^lleeyut!.
 he^ts! xaxe yix ewalat! tcliqal xē^e a^tclit ku^liyut!ilxu. he^ts! xaxe
 yix ku^leyut! ōt s aqalat. tsosa^a ō tsidapooq libititaletili kulē
 5 xē^e watswad. k!adet dāki! ks t!axeit itcaqlaqa^e xabawehi. xaba
 la t!aq!aqwa^yilha^e xabala os. he^ts! tat tcaqla^ts!axat ē tsadi
 t!atca^aqa^a xwa itca^aāātāt. hē laLadayuk^u a^tclit o xē^e tci-
 tca^aasto^oot!. tsosa^a laLadayuk^u ki^tasadaditx hēkis s watswad
 hal he^ts!eⁱli tite hakutasite ksa^e k!adete al ya!ōli hiyoseⁱli dāki!
 10 xē^e teitca^aasto^oot! s tclaqela^t. tsosa^a yix ku^lēyut! pelaqlas xaxe.
 tsosa^a xē^e xaya^t watswad hexat ki^e k!ade^e tcaqla^ts!axaddo^e.
 ē dāki! yix potsoq t!atca^a xwa^e itca^aatas watswad hexat xwa^e
 itca^aataks yik t!axeit abe^e tsix la hēxat. tsosa^a watswad hal xē^e
 pooqo^e : hīsta axul kī^ttasta was ks hēki! k!adē. tsosa^a yix ku^lēyut!
 15 hal hoho^e dāki!. tsosa^a watswad tsikts!al xē^e k!ade^lo^e yisdak.
 tsosa^a kī^tasel teitca^aastookisi watswad hesqatse ki^e k!ade^yaas
 watswad yix ku^leyut. tsosa^a hets!is kī^taxxa yix ku^leyut!
 waxil yik k!ade^eyaas watswad.

he^ts! xaxe waal xa^lil itcaqla xē^e itcaqlalat!oq^u hē yix xa^lil
 20 yix seⁱik! kide^qa^e he^ts! xaxe. tsosa^a watswad taasi^l s hiyō^kidee-
 qa^e seⁱik! kadi^ya^as letci^ts!ayatas. tsosa^a yix ku^leyut!xaabil xē^e

which I am going to use against you." Then all the Ozette saw the knife and died. Then the man of Quileute origin looked out, as he did not hear [80] any noise, went out, and as soon as he looked out he saw the knife and died immediately. At the same time a slave peeped through a hole in his blanket and died. Then the man wrapped the knife in the blanket and shouted at the people to disembark. Then all the Quileutes got up. [85] The slave was the only one who did not get up. Then the Quileutes walked on the beach and saw that all the Ozettes were dead. Only two old men were alive as they did not go out. The two old men went to Neah Bay and informed (the people) that the Ozette had been exterminated. And the Neah Bay people were afraid. Then the Quileute came home. While they were returning home the [90] young man was informing them in what manner he had killed the Ozettes, and he was sorry that he had killed his former friend the man who had been of Quileute origin. So much for that.

65. WADSWAD'S EXPLOIT

In other times there was here a war between the Ozette and the Quileute. This time the Ozette killed the chief of the Quileute. At this time the Quileute lived at James Island. There lived a brave young man named Wadswad. [5] He looked like his younger sister in every way. Both had a mole on the cheek in the same place. When they dressed alike one could not tell them apart.

Tlatladayuk^u was the chief of the Ozette. Then Tlatladayuk^u sent word to Wadswad saying: "If you send me your younger sister that I may have her for a wife I will cause [10] the Ozette to stop fighting you." Then the Quileute agreed to that. Then the next day Wadswad and his younger sister dressed alike. Then the people did not know who was Wadswad and who was the girl, because they were so much alike. Then Wadswad said to the people: "Send me, but not my younger sister." Then the Quileute said: [15] "All right, then." So Wadswad put on his sister's dress. So, the Quileute intended to send Wadswad to the Ozette instead of Wadswad's sister. Then when the Quileutes went, Wadswad's sister stayed.

At that time there were no knives like the ones we have now. Knives were made of [20] sharp mussel shells at that time. Now, Wadswad had five sharp shells ready; hidden; wrapped up in blank-

yisdak libitis xe^e ta^eq!watil xitsa^ea^et!e^eis dexta^e s wakił LaLadayuk^u
 kutstaqsli tat atco^ewatate s watswad. tsosa^ea ki^eeetasal itcax s
 teitcaastooq. sisawa teitca^eastoōqaliki hal watswad yix tsix
 25 xo^ewitha^e ewala^eali teliqali ti^el xwasa^eate ba^eyastaqotcaxate.
 tca^eatcaqtil axōł dākił al hakula tas L!ēō^eolite. ewala^eali liwi^et!e-
 qwata ti^el q!ado^eok!walate tallawēlate. ewala^eali dākił te!iqatseli
 ti^el wa^ealite tas tacite.

tsosa^ea yix ku^eleeyut! ē tālaqotcxa xwa^eau s teitca^eastoōqu
 30 luwo^e s watswad. tsosa^ea yix ku^eleeyut! hal tsoot luwo^e ki^e yalōlilis
 LaLadayuk^u hexat hal yix ku^eleeyut! tsoos ē watswad klēsa^eata^e
 abe^e la^eosxal. tsosa^ea yix teitca^eastoot! tē^elōl xe^e ku^eleyut! heqati
 cīquqāb hexat hal waxil axoł laqatāc ō xaxe. wā axuł kō'la
 tīxwali. tsosa^ea liwēl yix teitca^easto^eot! ki^e t!axēeit luwōōes yix
 35 ku^eleēyut! xicā^e xe^e a^etc!lit tewas.

tsosa^ea siyac yix a^etc!lit tsooks tsix ha^etc!atcaqal. tsosa^ea
 watswad task liwē'ł se^eik! heqati xaxa^elit!osqalic dēxa^e koca^ea-
 kulaseli xe^e tei tca^eastōōt! pooq. tsosa^ea he^ets!lit xwasa^ea tewwa^ea
 lēlisli. k!wēsła dākił yix teitca^eastōōt! potsoq siyac xe^e letetī
 40 ō xe^e ōt!ōslaks heqati tsix tsixāla koca^eakulās ki^e t!axeit.

tsosa^ea o xaxe teitca^east!oo'qu ku^eliyut!ixu weesa^ets!opat.
 tsosa^ea yix wēsa^ets!opat hal hētecaqalaks watswad he^ets!et siyaci
 teitcikut!osha^e, tsosa^ea yix potsoq hal waks heks k!ade^eyaas
 watswad. tsosa^ea he^ets!is aweci xabac haats!isal. ē dākił yik
 45 t!axeitasqal atcō^ewatate!ōli s LaLadayuk^u abe^e koca^ea^etc!ayo^e.
 tsosa^ea xabitqol yik t!axeitasqal heqati he^ets!ol itcowē^et!il xe^e
 tcawe^eit!ēlas s LaLadayuk^u he^ets!ēt ha^ets!oli heqati yik L!ōōxwa^edas
 tcawe^eitc!ēhil xe^e tcawe^eitc!ēhilaks yik t!axeitasqal.

tsosa^ea he^ets!i awēē xaxe qalōl LaLadayak^u yakilete!ol ki^e yalōōlat.
 50 tsosa^ea hal yik t!axeitasqal xwase^e kōca^eli tciatsqala!qa^elite.
 he^ets!it he^eela^eatsēli-ali s LaLadayuk^u dākił k!wesła xwasitcēsil
 abe^e ks hbeeti. he^ets! awēē xaxe watswad t!atci^e tsoos L!ēit!
 teliqatsēli LaLadayuk^u.

tsosa^ea dawo!tcl!ē āwul watswad s texwali yix ku^eleyut!. tsosa^ea
 55 texwal yix ku^eleyut! tsaqēēla waxilāst!aleqa^e teitca^easto^eot!.
 tsosa^ea xayatcl!ē kokudo^e watswad tseexal xe^e q!āk!wa^e dēxa^e

ets. Then the Quileute fixed the dress strongly at the waist, using leather in order that Tlatladayuk^u might not take off the dress when sleeping with Wadswad. Then they started out toward the Ozette-land. Before they reached the Ozette Wadswad, who was a very [25] fast runner, said: "If I kill him I will come back in four days. Expect me to come when the tide will be low. If I bring his head, I shall be running in zigzag. On the other hand, if I am killed I shall not return home in four days."

Not long afterward the Quileute arrived at Ozette-land, [30] taking Wadswad there. So the Quileutes said that they were bringing the one whom Tlatladayuk^u would have for a wife. And the Quileutes also said that Wadswad had not come because he was afraid. Then the Ozette met the Quileute at the beach and pulled up the canoes for them, and said: "Stay a few days here, do not hurry to go back." Then the Ozette took the girl whom the Quileutes had brought for the [35] chief (and) took her into the house.

Then the chief saw that she was very good-looking. Then Wadswad went outside taking along a mussel shell, and he made cuts on his thighs so that the Ozette people would think that he was menstruating. Then when he came back and entered the house he bled as he walked. Indeed the Ozette people then saw the blood [40] on her legs and they surely thought that the girl was menstruating.

It happened that a woman of Quileute origin was there at Ozette-land. Then the woman said: "She looks like Wadswad," when she saw that she had big legs. Then the people said: "No, she is Wadswad's sister." Then when night came all went to bed. But the supposed girl [45] did not wish to go to bed with Tlatladayuk^u because she made believe she was menstruating. Then the supposed girl fixed the bed and she lay down in the proper manner [for a woman who is menstruating] with the top of her head against that of Tlatladayuk^u. When she went to bed, the old woman also had her feet in the same direction as those of the supposed girl.

Then this night at midnight Tlatladayuk^u wished to copulate with his wife. [50] Then the supposed girl said: "Go back, I am menstruating. You should take care of your health." When Tlatladayuk^u tried to play with her, then she surely made him go back because she was strong. That night Wadswad saw that it was easy to kill Tlatladayuk^u.

Then the next morning Wadswad commanded the Quileute to return home. So the Quileute [55] went home although they were told by the Ozette that they should remain. Then the next morning Wadswad began to cook, pounding the fern roots in order to

s hīlāpci. kōlwe^ε dākīl hīyos tīyahikeda^ε. siya dākīl yik weesats!opat
he^εts!is kōku. tsosa^εa tsixa^ε hes la s watswad abe^ε s ē weesa^εts!opat-
keda^εa'.

- 60 qwa^εlatā aweqotex xayasx yik t!axe'itasqal xabik!ilq!os xe^ε
tīyało^ε heqati xabac libāt!isal. tsosa^εa ada^εdał xe hēt!it qalōl
dākīl ē toqotsēli watswad t!atci^ε dākīl s hī^εba^εat!a LaLadayuk^u.
tsosa^εa watswad kaxtip ha^εtc!aqhi yik ku^εlīyut!ilx^u weesa^εts!opat
k!ayaas xe^ε k!e^εiya itso^εola xe^ε itso^εosēt la xe^ε k!ēta' awē'. liyaāla
65 he^εtslit kaxtipali watswad t!okuats xe^ε yisdakyaak hēqatī ha^εts!ōl
xayasx heqati t!atci^ε s lē^εbā^εt!a^ε la LaLadayuk^u. tsosa^εa qaqał s
wēł se^εik! heqati k!at!ek!adas. tsosa^εa olāyiddo^ε o xe^ε toobiti
he^εts!es k!at!ēk!a^εdasli. ē yik L!ōōxwa^εdas lēba^εt!a^εa kuqwāl
dākīl s ō layiddo^ε hexat hal olayiddo^εxax halaqalauli s he watswad
70 dākīl waal boyukwa t!ēkasqali. watswad ba^εyasi^εk!itx se^εik!
he^εtslit xāla^εata xe^ε dok^utc!it. tsosa^εa k!wesec t!ok^uats hēqati
liwēł tallawits. hē^εbōōhi s taskel watswad liweet!eqwat xe^ε a^εtc!it
yik xaya likaats!o^ε kitsel s LaLadayuk^u hexat hal dō'xqōlas ha^ε
tcoo'tsk!. ē dākīl LaLadayuk^u biyil-ali. tsosa^εa e^εlaaxaq hal yik
75 L!oxwa^εdas: tsixaks itso'okulaslixaq. tsosa^εa tsalē^εle'st!al s LaLa-
dayuk^u dākīl ē biyil-ali. tsosa^εa yik L!ooxwa^εsas tsāli^ε heqatī
L!ayāp!il. k!wesec t!aci^ε s wāal yix dok^utc!ōtyaas. tsosa^εa odēse^ε.
xabac dākīl tsaalisal. tsosa^εa watswad liwēł xe^ε dok^utc!it tallāāwil
abil dākīl yix teitca^εastō^εot!ēlo^ε xuxu^εwitiha^ε. dākīl siya takillic s
80 watswad s lāwēt!al telihit tca'li tsi^εla. tsosa^εa t!ā'tca^ε s tsaqo-
tcaqalo^ε xwalīwitseli heqati xwase^ε.

- tsosa^εa hiyodo^ε tc!aqexattē!ōli yix eewalat! abe^εs tc!iqatsil yix
eca^εq!wa^ε. tsosa^εa ba^εyāstac hexat teliēēt!a!i L!e^εw^u tsosa^εa ec
yix ku^εlīyut! tcate!ēyoot k!wēsec siyac s pooq t'allawil q!adōō'k!wal
85 ōs lasL!ōlat. tsosa^εa yix ku^εlīeyut! kedi^ε hexat wisa^ε abe^ε t!atca^ε s
hē watswad. tsōsa^εa q!ayi^ε hakulas watswad liwe^εit!ēqwat s
LaLadayuku hal yix potsōq. ē ta!aqotexa watswad oqalek alits
hallaxa!s: hee'li xu^εwi'tha^ε xe^ε xabā hexat lawa^εts!akil hakutax
tei'tcaū. be^εtsil sa^εa.

make them soft. However he finished very quickly like a man. But the woman watched while he was cooking. Then she was sure that it was Wadswad, because he did not work like a woman.

[60] On the third night again the supposed girl fixed a pillow for her husband and all fell asleep. Then she spoke to her husband at midnight, but Wadswad was not answered. He knew then that Tlatladayuk^u was asleep. Then Wadswad opened the door carefully. The Quileute woman had a little fire as she usually did every night. Immediately after [65] he opened the door, Wadswad removed his dress by cutting it, lay down again, and found out that Tlatladayuk^u was still asleep. Then he took a mussel shell and cut his throat. When he was cutting his throat the old woman was not asleep, so she heard the noise it made, and said: "There is a noise. I told you that one is Wadswad." [70] However, no one paid attention. Wadswad used four shells while cutting off his head. But finally he cut it off, and ran carrying away the head. Just as Wadswad was going out carrying the head of the chief, the other wife kicked Tlatladayuk^u and said: "That child has urinated." But Tlatladayuk^u did not budge. "He must have done that," said the old woman. "She is right, I think it must be so." [75] Then they told Tlatladayuk^u to get up, but he did not budge. Then the old woman got up, and felt around him. Finally she found out that his head had disappeared. Then she cried. Thereupon everybody got up. But Wadswad was running, carrying the head. Then the fast runners of the Ozette followed him. But they saw that [80] Wadswad's foot-prints were really five steps apart. Then they realized that it was impossible to overtake him, and turned back.

Then the Ozette wished to stop fighting, because their warrior had been killed. So, four days had passed and early in the morning it was low tide. So many Quileute were chatting. Finally they saw a man running in zigzag [85] at Last'lo-lat. Then the Quileute became active, and they were glad, because they knew that it was Wadswad. Then they shouted: "Wadswad is coming carrying Tlatladayuk^u's head," said the people. Not long afterwards Wadswad arrived singing, saying in his song: "I am the fastest runner, and wolf is next." So much for that.

1 66. The Clatsop attack the Quileute

laya^əaq!ākuḡ xwa^əawilḡ tsilāwāt!ahi hētēta^əkux tcacaat! hakuli
tsilawat!ahi. dākiḡ ēēwa xwa^əawilxa kuleyut! qaliki hēs ts!āle^əe
qēL!a'x xe^ə k!waaya^ə itcaxaḡ xu ts!ixōq^u. alāxēdo^ə dākiḡ yix
5 ts!ixot! tcaca^ət!ēqa^ə.

kedi^əi dākiḡ its xe^ə oot!it xe^ə itcaqlakilt wa xwa^əōxwali. tsikats
lēxwawīyis xe^ə ōōt!it q!alaxa^ədtslis yix likāl xe^əibale^əts!is xwa^ə
īkwalsi^əit!at dākiḡ tsoxwa^əata tat xwa^əa^əwiyeetsielitc. k!wesla
dākiḡ hiyositctesil s óqaleek yix tcacāat!. awic dākiḡ tewas haba's
10 xe^ə kadido^əō^ə.

k!wesla dākiḡ hakutli yix ko'to^əot sakāāyil tei^əyaxwāwīyi^əl.
ō dākiḡ xuxwa tsoxotsil. haa^ətc!ixwase^ə dākiḡ he^əts!it ixwa^ət!aci.
ōō la dākiḡ yix sāla^əa klīta^əwā xe^ə katsxawīyō^ə sūya tas haakutli
yix tcacaat!. taya'laqotex dākiḡ xayāāxal la^əwaqo^əol hakutli
15 sakaayil. teiyaxwawīyi^əl. dākiḡ okē'sil dākiḡ xayasx lawa'pats-
qa'ta^ə tsoxotsēl. e^əlāā lati' ha^ətc!ixwase^ə. ōō la yix sala^əā' s
xayaxal qwa^əlitcōō^əol hākuli. wās la dākiḡ s xwa^əawīyi^əli xayasx
tsoxōōl qw^əalāpatsqal. hayasx dākiḡ xwase^ə ēlāā la xe^ə ē^əlās yix
k!wa^ətc!ēyit ha^ətc!ixwase^ə tat hiyōōdo^ə ixwa^ət!atac. taya'laqotex
20 dākiḡ hayāāxal qwa^əlitcō^əol ēētsil lati haba'sqata^ə tsoxo'tsil.
ē^əlāā' lati xwase^ə. ē xwa^əa^əwīyi^əili'.

tca^əwa^əac dākiḡ habaaol hē^əts!it klū^ək!ut-aci xe^ə k!aa^ətc!eyit.
tcaleesil la dākiḡ tsayāda^ə wīyi^əilli' tca^əwa^əac lak^uqōxwal taskisats
tca^əwa^əac xe^ə kaskadido^əo^ə. he^əts!it lak^uqwāwē xe^ə tcacāat!.
25 k!wesla dākiḡ yix kaskadido^ə hē'talido^əoc xe^ə tcacaat!ē^əyī. k!wēsla
dākiḡ hētei^ə yix tcacaat!ē^əyī. ēēēwilxatsi xe^ə itcaḡaet.

pet!iddo^ə dākiḡ xwax^uawēc dākiḡ xe^ə teitatoqos yix yaleesal
pawalaks. hli^ətc!idōōlic tsi^əla'tat ixwa^ət!atac ō tc!iqa^ə. hiyōōdo^ə
dākiḡ. be^ətsil sa^əa.

30 67. The Separation of the Quileute and the Chemakum

lōbōq'q^u yix ts!i^əqaati tatic. pa'lal dākiḡ kōlol dākiḡ yix ku^əleeyut!
xe^ə tciteik^u tca^əaabīyat. hōko^ə dākiḡ itcax xe^ə a^əaxit. ō dākiḡ

66. THE CLATSOP ATTACK THE QUILEUTE¹

It is said that strangers came from the south to bring the news that warriors were coming from the south. They did not approach, arriving directly at Quileute-land, but by going directly up the river toward T'sixo. Then those who lived at T'sixo heard that they were [5] going to be attacked.

Now they got busy and arranged the place where they lived so that they would not reach them. They set up an obstruction around the place where they lived, making a fence. Others made holes so that they might shoot with arrows when they would reach the walls. As soon as they finished the warriors arrived. Night came and then they brought in all [10] their dogs.

Presently a spy came creeping. He stood up by the wall. That one was shot at right there. Then after he was wounded he turned back slowly. Right there were those who were watching at each hole in the wall to see if the warriors were coming. Not long afterward two others came together [15] creeping. They stood up by the wall. Then, right there again they were shot at by two bows at the same time. They also turned back slowly. Right there were the ones watching when once more three were coming together. Before they were close to the wall again they shot, (this time) with three bows at the same time. Again they turned back in the same manner as the others. They returned slowly after they were wounded. Soon afterward [20] again three came together and they were again shot at in the same manner. Again they turned back and did not reach the walls.

Finally (they came) all together when they became impatient about the others. They were allowed to come very near the walls, and then (the ones inside) appeared bringing out the dogs. [25] At once the dogs went after the warriors. The warriors, certainly scampered. Not a single one (succeeded in) reaching the place to which they had intended to go.

Morning came, and they began to find the dead in every direction. They must have crawled under stumps in whatever manner they could when they were wounded. So, there they died. So this is ended. So much for that.

67. THE SEPARATION OF THE QUILEUTE AND THE CHEMAKUM²

[30] Nature rained for a long time. There was a flood. Then the Quileute went into large ocean canoes. Then they drifted to a moun-

1. Informant: Arthur Howeatile.

2. Informant: Arthur Howeatile.

kl'íya^e ēcako'ol. lasal dākił yix kl'wa^etc!et. hoko^o dākił ō dākił
 yiluxōcqwāddo^e s tci'beqib. ōla dākił ē t!atea^a xwa^e itcaxakiłt.
 35 ōt!ic la dākił ēcic. texwal dākił yix kl'wa^etc'eyit sāt!ax xē k!waaya^e
 lo^ool la dākił óqalēk s ku^eliyūt!q^u. itcaqla^e t!a!i dākił sa^a xwa^e
 tcibeqibit! oqalēk xuxwa.

1

68. The Origin of Trade

ōxa'xē yix tsi^edāpōō'q kl'ēk!ēti^e kulē xē sēxidāte hōōyahil tat
 lebaat!a^e xē k!ētā^et. ē wā tat tcisēli s ēca ālita^a. hesel tat xē
 hadaaqwat tat alitsēlic abe^e kl'ēk!ēti^e ē wa dākił tcialaqwāsi. ē wā
 5 tat hēlaci tat hēsīl xē hadāqwat. ka^ediyā's tat ōkēs xē baxoits!a.
 hōōyahil itsō^o kaka^ediyā's tat hē'sīl xē ali'ta. ē tat hē'elaci.
 tsosa^a ki^etax yix hā^edosyaas sēēxēdate lā^elōwāk. e^elāxal
 s sēxidāte wałte!iyōli^e t!ilxos. ēcātac wāal yix hadosyaas sēxidāte
 tsosa^a siyac s qwāL!a^e yix potsō'q. tsosa^a task hā'yil wāali
 10 xōxwā la xwa^aawilxa ha^edōsyāax^u sēxidāte. tsosa^a t'alāwil
 sēxidāte task pīyaqa^elēl xē qwāL!a^e. siyac xē qwāL!a^e s la^ealōli
 itcahi xē lāwā'wat. xwase^e dākił sēxidate talawil addāsi^e xē
 pōtsō'q xē tciqalicellit. tsosa^a li-lewilic xē hoxsidataqolowa^eya^eas
 yix ha^edō'syaak. tsosa^a ki^etax. ē saweLicāwali s hakuLi yix
 15 qwāL!a^e. tsosa^a kl'ēk!iya^elis xē hoxsidataqolwa. tsosa^a ē tāhici
 he^ets!ēs hiyōsē kl'ēk!iya^elīsi xē ho'xsidātaqolwa s qāle^e yix qwāL!a^e
 tsado^ewā xē hēllōs. latsēl dākił sēxadate xē qwāL!a. wēsx latsēl
 xē qwāL!a^e tcliqal.

tsosa^a yix la^ewāk^u ke^etax hōxwal kila^ealiceł sēxidāte hōyāso^e
 20 dākił xwa^aau abe^es tciqa^e yix qwāL!a^e. hal dākił sēxidāte latsēl
 axuł ōqalis sa^e dōkte!ōtya^eas dēxa^e s wā yiliki^eili. ē^e lāā la dākił
 yix pōts'ōq. tsosa^a tsōwil itcāwēhtis xē lāwā'wat. ēwā tāhici
 tsōwa^eatā xwa^eāwās. tsōsa^a xālil xē qwāL!a^e.

tsosa^a siyac s uxwa^eal hākuLi la^eloliki^et!a!i. hētsi^ela yix hā^eddōs-
 25 yaas sēxidāte. tsōsa^a xwa^aau'wilx yix tsū'yaqał. lēti^e yix
 ha^eddō'syaas sēxidate bā^ek!il xē pots'ōq: taqā' t!ōxwā' xwa^ehētac
 xē qwāL!a^e? hēxas ti kl'adete sēxidāte hētac sa^a qwāL!a^e.
 hasesa^ayilite sa^e hōxsidātaqlwate, hal yix pots'ōq.

tsosa^a kitax sēxidāte taxtiyōl qāqāleł xē a^ekilēdisya^eas yix
 30 hadosyaak. tsōsa^a xwasā^e xwa^aau xē ōs yix xāla^eā xē qwāL!a^e.

tain. There they tied very many canoes. Some of them broke loose and drifted away. Then when it became dry they landed at Chema-kum. There they were and did not know where to go. [35] They lived there and multiplied. Then the rest came down the river and landed, then they reached Quileute-land. That is why since then the Chemakum are there, where they arrived.

68. THE ORIGIN OF TRADE

There was a lazy young man named Sexidatc (who) was always sleeping, day after day. He was not given much food. They only gave him the tail of the fish when they fed him, because he was lazy, (and) therefore he was not looked after. He did not [5] eat when he was given fish-tail. He usually hid it in a small basket. He always did likewise; he hid the food that was given to him. He did not eat it.

Now then. Sexidatc's elder brother went to the land of the Makah. He left Sexidatc alone in the house. Sexidatc's elder brother was gone many days. Now, the people saw a whale. Whereupon they went out shouting: "Hasn't [10] Sexidatc's elder brother returned?" Then Sexidatc went out to watch the whale. He saw the whale coming toward the shore. Sexidatc ran back. He looked for the people who were going to kill it. So, he brought his brother's whaling equipment. He went. The whale was coming not far from the [15] shore. So, he tied his whaling implements. No sooner had he tied the whaling implements than the whale came to the surface very near his canoe. Whereupon Sexidatc harpooned the whale. He speared the whale once and killed it.

Then two canoes went off on the ocean to help Sexidatc. [20] But when they reached there the whale was dead. Then said Sexidatc: "Harpoon it on the head so that it may not sink." Thereupon the men did so. Then they towed it toward the shore. They did not tow very long (and) reached the shore. Then they dressed the carcass.

Then they saw something coming from the north. It was Sexidatc's [25] elder brother. Then the canoe they spied was approaching. Sexidatc's elder brother landed. He asked the men: "Who was the one who caught the whale?" "That was Sexidatc, your younger brother, who caught the whale. He borrowed from you the whaling equipment," said the people.

Then Sexidatc went to the house to get his elder brother's [30] bear-skin. Presently he came back to the place where they were

ka^εdiyās xe^ε baxōits!a^ε lētea^εwatās xe^ε ā^εkilēdis. tsōsa^εa kēqāts
 xe^ε ā^εkilēdisyaak ē^εlaaxal liwēl xe^ε baxoits!a xe^ε hēqotcalaseēt
 xe^ε hahēdāqwat xe^ε alita^εaqpaat. taxaū xe qwāLa^εa tc!a^εbā
 xalats. tsōsa^εa hāyoq^u ke^ε hōqlyaaak: ha^εq!ōl xoo hal k!ixats
 35 wēkwaditk!itx. wā xoxwā tela^ε, hal yik wēsāts!oopat. wās hal
 dākil sēxidātc. k!ēxal xayasxāl wēkwadetk!itx. tsosa^εa its-
 ts!ēdāxayiswa. tsosa^εa ha^εq!ōlis k!ēxal sēxidātc xe^ε tc!a^εbā.
 lēōo^εtc!ōqwal ax^u dā hal sēxidātc. tsosa^εa ilaxasx yix sēxidate
 xe^ε tc!a^εbā'. L!ai-al dākil yik wēsāts!oopat. yiqL!o! tc!iqā^ε.
 40 hēōt ha^ε la dākil ks tc!iqā^ε hēsawā xe^ε baxōitsa heqotcalaseet xe^ε
 alita^εaqpa^εat!. yu' hal ōxas xoo yix tcistāētite alita^εaqpa^εat!.
 ēwā dākil axōcē yix hā^εdō'sya^εas sē'xidate. hēlislō^εo^εyi ki^ε
 wē'sa^εts!oopat tc!iqā^ε. tsosa^εa ēwa^ε axu hē'tkutā'lētēla hādōs,
 hal sē'xidate tsooti^εl tc!iqal ksa^ε yalōlāētite. ēxōtslēswo^εoli^ε
 45 tcalisēqāta, abe^εx^u tcalisēt!qātā ēca wēwīsa^εts!oopat hākulākil
 hēxat hōhō'k^uts!at hēxat tcālisē't!ax^u qata ēca pō'ts'ōqo' hā'kūLā
 tīlā'lilli xe^ε qwāL!a^ε ātc!ēdo^εō^εoli tcālisēqāta, hal.
 tsōsa^εa sīyāqā^εac tō'sik^u tci^ε ixwa^εal hākūLi. tsosa^εa xwa^εaū-
 wilx yix tci^εixwa^εal. xabā la p!eL!a^εas xe^ε tcilot xe^ε hōhōk^uts!at
 50 tīlalil xe^ε qwāL!a^ε. ecasiddo^ε s'ēxidate xe^ε hōhōk^uts!at. atc!ēdo^ε.
 tsosa^εa hākūLi tci^εixwa^εal tsilawātat!ahi xwa^εaūwilx luwō^ε s
 ā'woqol tēlālil xe^ε qwāL!a^ε.
 hōyāhil itsō^ε xwaxawilxāl yix pōts'ōq xabatoqo^εt!ahi xe^ε tsli^ε-
 q!āāti hēqqal xe^ε qwāL!a^ε. tsōsa^εa xāyaxxāl hōxsidal sē'xdate.
 55 sīyac xe^ε qwāL!a^ε latsēl itsla xe^ε tsi^εitset la tat. wēsx latsē'l
 tc!iqāl xe^ε qwāL!a^ε hōōyāhilitā^ε. bē'tsil sa^εa. hiyōdo^ε.

1 69. The Quileute Learn how to Hunt Fur-seals

puxwāa'la^εyikux^u ki^εiitot!ahi qwa^ε litceeeqal ōyōxwal s ēēwalāqu.
 ast ixwa^εqawō'laxal dākil xe^ε leehila^εēt. hal he^εalitexal xe^ε hēē'silat
 k!iladō's tcīcuqwāātdo^ε ōyoxwal s ēēwalāqu. ixwa^εqawolx xwa^ε

dressing the carcass. He hid the small basket, wrapping it with the bear-skin (while he was on the way to the beach). Then he took away the bear-skin and left it, carrying the little basket in which he kept the tails of spoiled fish which were given to him. He went to the whale's tail and cut it off. Then he said to his sister-in-law: "Put this in your pack basket," he said as he [35] lifted it with one finger. "Is it not heavy?" said the woman. "No," said Sexidatc. He lifted it again with one finger. Then he fixed her pack-strap. Then Sexidatc lifted the tail to make her carry it in her pack basket. "Spread your legs apart," said Sexidatc. Then he released the tail. Thereupon the woman sat down. She split apart and died. [40] Dead as she was there he gave her the little basket in which she used to give him the decayed fish. "Here!" he said, "there is the thing in which you used to give me the decayed fish."

Sexidatc's elder brother did not say a word. The wife that used to belong to him was dead. Then: "Do not be broken-hearted, my brother," said Sexidatc, "because I have killed your former wife. I will give you [45] one in her place, because bye and bye it is possible that many women will come here, and blankets also, and it is also possible that many people will come to buy the whale (and) I shall become rich bye and bye," he said.

Now then, four canoes were seen approaching. Then the canoes reached the shore. The canoes were all full of blankets to [50] buy the whale. Sexidatc had now many blankets. He became rich. Then there came from the south other canoes,¹⁾ bringing slaves to buy the whale [to give in exchange for the whale].

Similarly from that time on people came from all over the country to buy whale. Then Sexidatc went off to whale. [55] He would see a whale and he would harpoon it as one usually does. With the first (thrust of the) harpoon he would kill the whale. Thus he did always. So much for that. It is finished.

69. THE QUILEUTE LEARN HOW TO HUNT FUR-SEALS²

It is said that long ago three men in a canoe drifted from the other side (from Vancouver Island) and landed at Ozette. They told (the people) what they were doing. They said they were

1. The word *üxwa'al* is used when one is too far to distinguish the type of the canoe. It literally means "something moving," but the suffix *-ku* attached to the preceding numeral *tasi* suggests the generic concept of canoe.

2. Informant: Arthur Howeattle.

5 itcaqlaasēt tat hee^{al} hēxats xwa^e ōtitcāā'sālit. tsitsxiswalie
 xe^e ēē'walāt! dēe'xa^s oa^{el}laci. k!weesla pāqetsqal yix t!ē^k!a^a
 o^aelice^l. k!wesla hīyoslol kīkeyixaddo^{oc}. k!wē'sla hōō'xwal s
 pēt!itdo^e. k!wē'sla ōōtisoq^u ixwa^eqawola^e eeca^{ts}!ilx xe^e hē'ali^eēt.

tsōsa^a ē tālaqo'texa ku^{el}lē'eyūt!āhi xwa^eauwilx t!ātca^aaaa s
 10 eewa^l yix yacābalhe^{yi}. āst hayo'q^usil dāāki^l ixwa^eqawolxaatsel
 xe^e lēēhilās yix t!ē^k!a^aāā^e. ixwa^eqawōlaasil xe^e itcāqqwālās ōa^l
 hē'xat-s xe^e ōtcitcāāsālis. ast kīyuxwal yix wa^l k!iistaqlicest!aleeqa^e
 L!ixwuli petslātsqalici. k!wēsla kī^{tax} k!ē'sau yix wa^l. dāki^l
 t!atci^e ot!āltis xuxwa abe^e ēcasoqwa^{ts}!ol.

15 dāki^l tē'x^uxwāl. tsosa^a ēēwa^l. haayoquts! dāaki^l. ixwa^eqa-
 wōlxat xe^e itso^{oos} yix itcaxā^{ett}!ē^k!a^a. k!wesla heqa^{wō}'ix s
 yācābas yix ēēwalat!. ixwa^eqawola^e s ēetliklō^{wa} yix haseēdat
 la tat t!ē^k!ā^e tat tcītsidat kulis xe^e haseēdat. e^{la}asa^a lēhili^{etc}!olic
 yix wa^l. k!wē'sla lee'hil. kī^{tax} ba^aayāā'siqalic. xwasa^e dāki^l
 20 qwa^{el}lē^{soq}^u.

k!wes la ot!a^{lx} dāki^l xu'xwa leelil yix ku^{le}eyūt!. talāāla^e
 xaxe leelil ā'la la^e tsaqela s litsiyaātasil yix xabato!iyolit!. aa'la
 la^e lēēhi lāāsil xu wā^{citid}.

70. The advent of the Whites

25 he^{ts}! xe^e tāla^{yikila} we^l tcīku dēqa'sli klīyaxil os aqalat. ec
 dāki^l hō'kwaat! o^{yi} xe^e dēqáslik!l!-al. ec dāki^l xaba^{ts}!o^e tcitcawal
 ot!ali xe^e deqaseli la^{el} dāki^l yix potsoq xe^e xaaba^{ts}!o^e. tsaqela ē
 t!atca^a xwa^e ootis xe^e ts!iki^l heklitha^e tat sep!a^a' xe^e kadido^o
 hokuts!at hexat xe^e qaxtcaqli hēk!litha^e tat tēudōdōtcāwas.

30 tsōsa^a yix ku^{leyut}! tci'al xe^e hutskwaat! ālits hexat uxwatoqos
 s hats!o^{ota}. tsaqē's hesuwa s wa^l hokwaat! ks ha^{etc}! weesats!opat
 yalōlas hē^{ts}!is ō xaxe. talic yix hotskwa^{at}! ō xe^e ku^{li}yotq^u.

hunting fur-seals in their canoe, were blown (adrift) coming ashore at Ozette. [5] They informed them in what manner they caught them and for what purpose. They taught the Ozette in order that they might catch some. Finally the tribe set to work to catch (some). Now, when (all) was complete they began to persuade one another (to join the hunting party). Finally the next morning they were out on the ocean. Indeed they caught them, and announced that they had gotten many of the (animals) they had gone after.

Well, not long afterward people from the Quileute arrived at exactly the same time as [10] those who had been hunting seals were returning home. So they were invited, and they were informed as to what the tribe was doing. They were informed as to the manner in which they caught them and their purpose (in catching them). And one (Quileute) coaxed them asking to be permitted to go along as a member of the crew in order to watch (so that) he might learn. Finally that one went along. Then from (that experience) he found out (about) it, because very many were caught.

[15] Then he turned toward home. He arrived home. Those to whom he went [i. e. his own people] were accordingly invited (and) he reported what had been done. So he announced that the Ozette were hunting seals. He told them that the seals were not alert, they were just like floating wood, and they were called *hase'dat* (lying-in-water). And so one man wished to do it (try it). So he did. Four people went in a canoe. They returned, [20] having caught three.

Ever since that time the Quileute do it. They are still doing it, although the other tribes are not allowed. Only we are allowed to do it by Washington.¹

70. THE ADVENT OF THE WHITES

[25] A long time ago a big steamer ran ashore on a rock at James Island. There were many White people on the steamer that grounded on the rock. Many things were washed ashore from the steamer, and the Indians picked up everything. As they did not know what forks were, they used them in order to brush the dog blankets, and they used the "hard tacks" by rolling them about on the beach.

[30] But the Quileute took care of the White people feeding them and giving them a place to sleep. They even gave one White man a pretty woman for a wife while he was here. The White people

1. Washington means the government or any of its agents, excepting the Indian Service agent in charge of the reservation.

pelic dākił yix k!wa^{tc}!ēt hotskwa^{at}! kuliyoł!isq!wa^{at} abe^{at} tsaqo-
 tcaqłi adadałwata xe^{at} ku^{leeyut}! abe^{at} s xāāba^{at} xābā hokwa^{at}!is-
 35 q!wa^{at}. wāla hauwīyał peł teidok^{ut}!isq!wa^{at} ha^{tc}!aqa^{at} dākił hau-
 wīyał xe^{at} hōtskwaat! he^{ts} he^{ts}!is k!ił-ali xe^{at} k!a^L!a. ha^{tc}!i-
 tci-al hauwīyał xe^{at} hotskwa^{at}!. tsoo^{ot}!ē^{at} dākił ē^{at}cāsil s potsxwīł
 xe^{at} kaptid. tsosa^{at} hauwīyał k!ude^{at} t!aatcil xe^{at} potsxwīł. he^{ts}!ēts!is
 xe^{at} wałti^{el} hala xwa^{at} ōōtis. k!eta^t yix hotskwa^{at}! tat hayobade
 40 ōs łatcaaltit he^{ot}! ki^{at} t!ats!aaxeit. tsoosa^{at} hauwīyał kī^{at}tas s wał
 xe^{at} pooqo^{at}yaak ha^{et}!is xe^{at} hotskwa^{at}! diyakis he^{ts}!is laq!alite!o-
 lici yix hotskwa^{at}!.

sīsa^{at}wā laq!a^{eli} uxwa^{at}atsēēci-al s hauwīyał yix hotskwaat!
 abe^{at} ha^{tc}!itci^{at}alayi^{at}. dākił hauwīyał ē k!ōpat uxwaatselici
 45 abe^{at} ha^{tc}!italētili. ē dākił yix ku^{leeyut}! k!opa^{at}ata s hauwīyał
 hoyaa^{at} wisa^{at} tsoo^{at} s ha^{tc}!italaetili pō^{at}ōq. tsosa^{at} ē ēcaxiks-ata-
 qotcxa wał hokwaat! oqalek s ku^{leeyut}!uxwa^{at}atsecil s ku^{leeyut}!
 tsoos ha^{tc}!itciali^{at}yei xe^{at} xwasawale^{at}yei hotskwa^{at}!. xabac yix
 ku^{leeyut}! t!atci xe^{at} kulē^{at} s yix ha^{tc}! hokwaat!. xabā^{at} dākił
 50 tat tsiixil s stimin he^{at}booli siyac. tsosa^{at} wēqtiya^{at} stimin qwa^L!ā^{at}ts
 xe^{at} ku^{leeyut}! adadał hexat uxwa^{at}atsec xe^{at} ku^{leeyut}! tsoos ha^{tc}-
 tc!itciali^{at}yei xe^{at} xwasawale^{at}yei hotskwa^{at}!. tsosa^{at} stimin hesuwa
 xe^{at} potsoq s xwaxwats!iyaqoł hexat xwa^{ts}!its!ōqoł hexat xaxali-
 yāqoł hēxat caba^{at}!l. tsosa^{at} hauwīyał adadał s stimin wisi^{at} tsoot
 55 ha^{tc}!aaqa^{at} s stimin. tsoosa^{at} stimin tci^{at}eyaxo^{at} adadał xe^{at} potsoq
 ku^{leeyut}! hal k!etasli axuł tik siyac xu hookwaat! xwasawal tik
 tciālic dēxa^{at}!i s tciali xe^{at} hotskwa^{at}! tas tcialatitex hēsewō xe^{at}
 paqetts!o^{at} tcāatcats!o^{at}. he^{ts}! xaxe hauwīyał wał!owas adadałwat
 s stimin he^{ts}!it weqwalaaseli abe^{at} wāla pełaqłi adadałwata xe^{at}
 60 hotskwa^{at}! abe^{at} wāla peł teidók^{ut}!isq!wa^{at}. tsosa^{at} yi^{at}kal stimin
 tsilawaak. xaba yix potsoq ku^{leeyut}! wisa^{at} xe^{at} xabats!o^{at} paqet-
 qołowa he^{at}atselicit s stimin he^{ts}!it tciali xe^{at} xwasawale^{at}yei
 hotskwaat!.

tsoosa^{at} ē talaqotcxa xayasx hokwa^{at}! ōōqalēk s ku^{leeyut}!q. he
 65 tsi^{at}la xayasx stimin ōqalek. tsosa^{at} xayasx wēqwats xe pots-
 oq ku^{leeyut}!. ot!ala xaxe he^{ts}!it hallaqaa s stimin tciali xe^{at} hots-
 kwaat! tas tcialatitex ha^{tc}!itciāl dākił tat siyac s hookwa^{at}!
 tsaqela s ē pełaq tcialatetcxa. tsosa^{at} he^{ts}!ił weqwalaaseli yix
 ku^{leeyut}! s stimin xayasx la hallaqaa^{at} xe^{at} hallaqaa^{at} tat tciali xe^{at}

stayed a long time in Quileute-land. Some of the White people learned to speak the Quileute language, as they were unable to talk to the Quileute, because none of them could speak the language of the White [35] people. Only Hauwiyal knew how to speak Chinook. Hauwiyal was treated very well by the White people, when they grounded on the rock. Hauwiyal took good care of the White people. That is why the captain gave them much canvas. Then Hauwiyal paid a little for the canvas. How much he paid I shall not say what it was. Every day the White people were [40] at Lapush swinging [rocking in swings] with the girls. Then Hauwiyal sent one of his men to take the White people to Neah Bay, when the White people wished to go away.

Before they went away the White people tried to pay Hauwiyal, because they were well taken care of. But Hauwiyal did not wish to be paid, [45] because he was good hearted. The Quileute did not like Hauwiyal but they were proud that he was a good hearted man.

Then, not many years after, one White man came to Quileute-land as the White people who had formerly arrived at the beach had been well taken care of. All the Quileute knew the name of the good White man. All called [50] him Stimin [Stevens]. He assembled the Quileute in order to talk to them, and paid the Quileute because they had taken good care of the White people that had formerly drifted ashore. Then Stevens gave the Quileute axes, and tools to hit the ground with, and tools to cut wood with, and shovels. Then Hauwiyal spoke to Stevens being glad that Stevens [55] had been good to them. Then Stevens stood up and spoke to the Quileute men, saying: "Every time you see a White man drifted ashore take good care of him. The reason I have given you the White people's working tools, is that you have taken care of the White people when they needed care. This time Hauwiyal alone was talking to Stevens when they had been assembled, because only one was able to talk to the [60] White people, as only one knew Chinook. Then Stevens went south. All the Quileute were happy with the working implements given to them by Stevens when they took care of the White people that had drifted ashore.

Then not long afterward a White man came to Quileute-land. It was [65] again Stevens who came. Then he again assembled the Quileute people. Ever since then, when they were told by Stevens to take good care of the White people when they needed care, they took good care of the White men even if they did not need care. Then, when the Quileute were again assembled by Stevens, once more they were told what they had been told before:

70 hokwaat! tas tci-alatitex. he^{ts}! xaxe yix ku^{ley}ut! helaxac xe^e
 hokwaat!ēlo^e alita^e hesil dākil s stimin s tso^eq!o^{ts}!it hexat k!udee
 xabats!o^e.

ē la stimín halla lati tsoot tila tsliqaati·at xe^e ku^{leey}ut!. hoyaso^e
 stimin ba^k!il s hauwiyal xwa^e bētsk!a tsliq!aati s yix ku^{leey}ut!.
 75 tsosaa hauwiyal hal he^{ts}! axu tite t!atci^{le}!ite!olite hēōtilac axu
 tsixiswōōli xe^e bítšk!a tsliq!aatit!oq^u. tsoosa^a stimin hal hēōtí-
 lawoce^{ili} ki^{tax}astō axu xu taawil. tsoosa^a tawōldo^e liwel
 hauwiyal s stimin tsixiswalil xe^e ts!iaq!ato^e qōlo^{ot} sa^t! aaya^q
 hexat qēL!oot s qeL!aaya^q^u. tsosa^a tsixísua hauwiyal s. stimin
 80 xe^e qwastal xe^e ōt!aset tat xe^e q!ak!wa^e helaxa ta yix ku^{ley}ut!.
 tsosa^a ēē^{wa}! hauwiyal he^{ol} s stimin tsosa^a xayataqotex xayasx
 stimin yí^{kal} tsilawak.

tsosa^a ē ēcaxiksataqotexa xwaxauwīlxac yix hotskwa^{at}!
 qátcqā tsliq!aātiat xe^e ku^{lēē}’yut! ō sa^t!aaya^q^u hexat ōs qeL!aaya^q^u
 85 tsaqotcaqli dākil heada^{adala} xe^e tsliq!ato^e yix ku^{leey}ot! abe^e
 hallaqa^e s stimin wakił xila^{ata} xe^e hotskwa^{at}!. tsosa^a ē ecaxi-
 ksataqotexa k!wēsē^c ōqalēk xe^e tsiēēt!iis yix ku^{leey}ut! yix
 hotskwa^{at}!. laaq!al xe^e potsoq wats!is ōkił xe^e ōt!eēt. tsosa^a
 ōqalek xaxe k!wesec yix ku^{ley}ut! xe^e ōt xaxe qwa^{aL}!al xaba-
 90 qatsliq!ateē^{tsil} xe^e hotskwa^{at}!.

be^{tsil} sa^a abe^e al ē t!atca^{aq}wasi.

to take care of the White [70] people when they needed care. This time the Quileute began to eat the White people's food given to them by Stevens — flour and a little of everything.

He did not tell them then that he was buying land from the Quileute. Stevens only asked Hauwiyal how big a land the Quileute had. [75] Then Hauwiyal said, "If you wish to know, accompany me. I will show you how big our land is." Then Stevens said: "I will go with you. Let us go to-morrow." Then the next day Hauwiyal took Stevens to show him his land in the middle of the Lower Prairie and above the Upper prairie. Then Hauwiyal showed Stevens the digging [80] place from which were gotten the fern roots which the Quileute ate. Then Hauwiyal returned with Stevens. Then again the next day Stevens went south.

Then not many years afterward the White people began to arrive, and were taking the land away from the Quileute at the Lower Prairie and at the Upper Prairie [Forks]. The Quileute [85] were unable to talk about their land, they were told by Stevens not to get angry at the White people. Then not many years afterward the White people came to where the Quileute used to live. They drove away the Indians forbidding them to live where they used to live. Then the Quileute came finally here where we are all grouped. They were deprived [90] of all their land by the White people.

So much for that, because I do not know much about it.

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